

The LUTHERAN



S. C. MICHELFELDER

Sent by American Lutherans to help in European church reconstruction

Vol. 28, No. 17

JANUARY 23, 1946

5 CENTS



Living Together

The streetcar on which we rode was crowded. The woman operator plunged us unceremoniously into each other as she jerked the car to sudden stops.

"What do ya mean pushin' me, you dirty nigger!" shrieked a high voice.

All eyes turned upon the owner of the voice. She faced a colored woman who at first remained silent but as insults were heaped upon her, suddenly burst forth into retaliation.

"I don't shove nobody and I wouldn't shove no white trash like you!"

Like a flash the two women were at each other's hair. The conductor and several other men tried to pull them apart. Then the impossible happened, for a firm voice with a touch of authority penetrated the air like a clean breeze. "Women, in heaven's name, Stop! This is no way to gain a lasting peace." The speaker had all the ear-

marks of a college professor.

A youth, back in the far corner of the car, yelled out, as if to aid the professor, "Ya, the war's over."

We all laughed then, anxious to avert what threatened to be a riot. The colored woman, having pulled herself together and collected her packages, turned to squeeze herself through the aisle toward the exit door. Before doing so she faced her tormentor and said, briefly, "I'se sorry." We saw tears in her eyes as she squeezed by us and the other woman's high voice shouted after her, "Now you know your place, nigger, stay there!"

Some of the passengers laughed again but those of us who stood near heard the colored woman say through her tears to the professor as she passed him, "My boy got killed in Germany!"

GERTRUDE D. MCKELVEY

The LUTHERAN

News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor Harriet E. Horn, Assistant to the Editor Carl E. Koppenhaver, News Editor Edmund W. Jones, Art Director. Staff Writers: Oscar Blackwelder, Margaret A. J. Irvin, Nathan R. Melhorn, Earl S. Rudisill, John Schmidt, Julius F. Seebach, Amos John Traver

COMMITTEE ON CHURCH PAPERS: The Rev. T. Benton Peery, S.T.D., Chairman; E. Harry Schirmer, Secretary; the Rev. Herbert C. Alleman, D.D., Edward E. Croll, the Rev. Charles K. Fegley, the Rev. Ralph D. Heim, Ph.D., the Rev. Edward T. Horn, D.D., the Rev. Charles A. Linn, Ph.D., Carl Schulz.

PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvania. H. Torrey Walker, Business Manager. A. J. Arbogast, Circulation and Advertising. Printed in U.S.A.

Subscription Price, \$2 a Year

Entered as second-class matter, October 29, 1933, at the Post Office, Phila., Pa., under act of March 3, 1879

THIS WEEK in *The* LUTHERAN

The Church in the News	- - - - -	Page	4
World News Notes	- - - - -		7
Washington	- - - - -		9
First Signs of Spring	- - - - -		10
Lutherans Will Serve Wounded of World War II	- - - - -		11
How to Interpret Japanese "Democracy"	- - - By Frederick J. Lipp		12
China—Now!	- - - By J. Roy Strock		15
TIME TO AWAKE	- - - By Oscar W. Carlson		16
A forward movement in the Church is the need of this hour			
A Woman Pleads for India	- - - By Amos John Traver		19
SOUTH-SEA ADVENTURE FOR CHRIST	- - - By J. Brooks Moore		21
Spare-time missionary career of a Seabee			
The Lathrop Family	- - - By Margaret A. J. Irvin		25
Did Paul Practice What He Preached?	- - - By John Schmidt		27
Classroom	- - -		29
Books	- - -		30
Letters	- - -		31
Across the Desk	- - - By Nathan R. Melhorn		32
Personal Problem Clinic	- - - By Earl S. Rudisill		34
Home Mission Board of Pennsylvania Ministerium Is 50 Years Old	- - -		35
News of the States			
Maryland: Baltimore—39; Ohio: Toledo—40; Texas—42			

Next Week - - - The Death of a Saint—Friedrich von Bodelschwingh

THE CHURCH . . . IN THE NEWS . . .

Clothes going

First shipment of clothing for post-war Europe from Lutherans of America will soon go to the Netherlands, it was reported at a meeting of directors of Lutheran World Relief on Jan. 8. There is great need in that country, where there are some 60 Lutheran congregations.

A second shipment is being sent to Finland. It is expected that supplies will also be sent to Poland. Word is awaited from the newly elected Lutheran bishop in Warsaw. No word from U. S. authorities permitting shipments to Germany had been received by Jan. 15.

Supervision of the operations of Lutheran World Relief has been assigned to the Rev. Carl Haterius, Augustana Synod pastor who served as a U. S. Army chaplain until recently.

Seeing the President

An interview with President Truman was promised for Jan. 16 to Dr. Franklin Clark Fry, Dr. Roswell Barnes, and Bishop G. Bromley Oxnam. Shipments to Germany would be a major point of discussion.

"I do not want a single human being in Europe to die because of lack of food or clothing," President Truman told Dr. J. W. Behnken, president of the Missouri Synod, in an interview on Dec. 14. He declared to Dr. Behnken that people of the churches should be encouraged to gather supplies with the assurance that channels for forwarding these will be opened in the near future.

"The only thing that can bring peace and stability again to Europe is the

Bible," President Truman said. "I shall most certainly do everything possible to facilitate the work of the churches of America in their program of physical and spiritual rehabilitation."

Leagues give

First gift of \$5,000 for youth in Europe has been sent to the National Lutheran Council by the Lutheran League of America. It is part of a \$25,000 anniversary offering being gathered in local leagues. A second \$5,000 will be given before July 1.

A deaconess library endowment fund of \$12,494 has been established by the League. Income from the fund will buy books for the Baltimore and Philadelphia motherhouses.

Climax of the anniversary year of the Luther League will be the convention, postponed from 1945, to be held in Pittsburgh July 11-15.

Co-operation of youth groups of all major Lutheran church bodies in America was considered at a meeting in Chicago Jan. 10.

Lutherans get together

In 35 American cities during February there will be one-day discussion meetings held by members of the American Lutheran Conference, Missouri Synod, and ULC. One speaker from each of the church bodies will be on the program at each meeting.

"God Works through His Church" will be the subject discussed. Three themes related to this subject will be: The centrality of the Word in the contemporary Church, The Church and its community responsibilities, and Lutheran unity and co-operation.

Lutheran World Action – 1945 – Final Report

Church Body	Cash	Per cent	Minimum Goal	Greater Goal
United Lutheran Church	\$1,067,689.72	118.9	\$ 897,355.48	\$1,253,289.74
Norwegian Lutheran Church	442,993.47	140.9	314,198.75	438,825.07
American Lutheran Church	462,766.84	154.7	299,021.54	417,627.85
Augustana Synod	264,765.23	127.5	207,616.07	289,966.59
Lutheran Free Church	30,456.36	114.0	26,711.69	37,306.84
United Evangelical Church	27,510.61	147.5	18,639.94	26,033.43
Suomi Synod	17,150.00	106.4	16,105.56	22,493.81
Danish Church	10,583.88	102.2	10,350.97	14,456.67
Lutheran Student Association	2,516.46			
Otherwise	15,904.71			
	\$2,342,337.28	130.8	\$1,790,000.00	\$2,500,000.00

ULC clergymen on the programs are: the Rev. Carl I. Empson, Dr. E. E. Flack, Dr. Martin J. Heineken, the Rev. Ross Hidy, Dr. Herman Keiter, Dr. C. Franklin Koch, Dr. Frederick F. Mueller, the Rev. K. Bruno Neumann, Dr. Frederick E. Reissig, Dr. W. Carl Satre, Dr. Richard R. Syre, Dr. L. Ralph Tabor, and Dr. Amos John Traver.

Prayer about strikes

The churches should be praying about labor strife which is sweeping the country, A. F. of L. official Richard Compton told the Lutheran Ministers' Association of Philadelphia on Jan. 7.

In the churches are representatives of both groups involved in the struggle, so the churches have opportunity to temper the strife with Christian influence, he said. Mr. Compton is a Lutheran layman living in Washington, D. C. He is connected with the Retail Clerks International Union.

Selfishness of both labor and management is responsible for strife, he acknowledged. "More charity in the hearts" of labor leaders and employers would overcome difficulties without

strikes. The Roman Catholic Church is closer to the labor-union movement than Protestant churches, he said. It has leaders who know labor.

Minister lectures freethinkers

Just because you don't understand something is no reason for not believing it, Dr. George W. Cooke, Methodist minister, told the Rochester, N. Y., Freethinkers Society when invited to address their meeting this month.

"If Jesus is expected to save us, why didn't he save Himself?" a freethinker asked Dr. Cooke. "No man taketh my life from me, but I lay it down of myself," the clergyman answered.

"Jesus never wrote a word. How can we know what He said?" another inquired. "Who recorded the deeds of George Washington?" countered Dr. Cooke. "They were passed along by word of mouth until somebody wrote them down.

What students believe

Religious faith remains unchanged or is strengthened among students attending the University of Wisconsin, according to a questionnaire study.

A fourth of the students enrolled during the past year replied to the questions. Thirteen per cent said their faith was weakened during their university days, 56 percent experienced no change, and 24 per cent felt strengthened in their belief. Social contacts with other students, reading, courses of instruction, discussion with teachers, and increase in church activities were credited by the 24 per cent for their advance in religious conviction.

Church college boom

Big universities are already crowded to the doors with service men coming back from the war with government money in their pockets. Small colleges will be next to receive a record influx of students. "The smaller colleges could absorb 250,000 veterans immediately without being overcrowded," it was reported at the meeting of the Association of American Colleges in Cleveland on Jan. 9.

A conference with officials of the Veterans' Administration is planned to inform returning veterans where vacancies in colleges still exist.

By September, it is anticipated, 500,000 veterans in addition to those already enrolled will be seeking some place to get educated. Church colleges will be well stocked with students as a result of this rush.

This is the real thing

Pvt. Robert S. Johnstone, Jr., was killed while fighting the Japanese on Luzon last May. On Jan. 9 his parents used his \$10,000 government insurance to establish a scholarship in his honor at Lafayette College, Easton, Pa. Japanese students will have priority in applying for the scholarship.

"Our son felt that way about the Japanese," said the father. "We need

to understand the Christian spirit of good will." Robert believed that a better understanding among peoples of the world would remove most of the causes of war, his father said.

If no Japanese student applies for the scholarship, it is to benefit a Chinese, Korean, Filipino, or other Asiatic, or a member of the white race intending to serve as a missionary in the Orient.

World Council in February

Thirty-four members of the provisional committee of the World Council of Churches will attend the meeting in Geneva, Switzerland, Feb. 14-23. Among those expected to be present are Dr. Abdel Ross Wentz and Dr. P. O. Bersell, American Lutherans; Archbishop Erling Eidem of Sweden; Bishop Hans Fuglsang-Damgaard, primate of the Church of Denmark; and Bishop Eivind Berggrav of Norway.

It is understood that Bishop Theophilus Wurm and Pastor Martin Niemöller, or others chosen to represent them, will be present from Germany.

Appeal from Tokyo

Missionaries who will share the hard life of the Japanese people are eagerly wanted, says Prof. Hideo Kishimoto, Japanese Christian. "If missionaries come to live above the Japanese standard, they will create a most unfavorable impression. If they share our wretchedness, the witness will be most impressive, and will touch the heart of every Japanese, Christian and non-Christian alike," he said.

Dr. Kishimoto also asked that some prominent American scholars, such as Prof. Reinhold Niebuhr or William Ernest Hocking, might come to Japan to give a strong Christian message regarding human affairs, morality, or democracy.

WORLD NEWS NOTES

By JULIUS F. SEEBACH

Shocking

DIVORCES ARE SHOCKING the South. The Charlotte (N. C.) *Observer* mentions a court in Savannah which "lately set a new high record, 451 divorces granted in four days"; and also the record "in Mecklenburg in Gastonia, and everywhere there is a superior court in session here in North Carolina, with divorce actions taken up at the first day of civil court, damage actions and other civil litigation having to wait."

The *Observer* proclaims no remedy, but says there is "too much love at first sight, distaste at second, and hatred at third; too much marrying in haste and repenting in a hurry."

Japan and Rome

THOUGH THE status of Shintoism as the state religion of Japan has been abolished by General MacArthur's decree, and this has been seconded by the rescript of Japan's emperor, the wisdom of the action still remains to be proved. It is said only to abolish the use of the religion as a political instrument; but how will the line of separation be effectually drawn?

Shintoism as a religion is largely the worship of ancestors. Just how can that be dissociated from the past and present conditions of the land of these ancestors? Hirohito's submission to MacArthur's decree is naturally a forced compliance. How long can that be expected to stand? Any promise under duress is bound to be finally repudiated, while in the meantime the object repudiated will be cherished and strengthened.

Suppose, for instance, a similar attempt were made to abolish the political claims and interferences of the Vatican? This religio-political combination has made trouble enough in past history and is perfectly willing to interfere some more. The Vatican has already expressed a mild opposition to MacArthur's order breaking off all of Japan's diplomatic relations, including those of the Holy See. The dual nature of the Vatican, secular and religious, is clearly shown in this action. The Pope regrets that an exception is not made for the Vatican because of the "spiritual" nature of its relations with Japan. But if this dual relation is recognized and tolerated in one theater of operations, how can the same situation be denied in another? The world may be assured that the action taken toward Japan will not ultimately be successful.

Electives

THE PENDULUM of higher education is swinging from the free elective system, popularized by Harvard's President Eliot more than 60 years ago, to the requirement of certain definite courses for freshmen and sophomores. This is part of a trend toward "general education" as a foundation, which is emerging in this postwar period, probably because of the defects of the free elective system and the effects of the war-time acceleration process.

Harvard and Yale have recently required their entering students to take certain "core" subjects, no matter what their eventual purposes may be. These subjects are intended to give students

a broad and balanced point of view. Princeton has just announced a plan, effective with the fall term of 1947, which will require lower class students to take courses in four broad areas—natural science; the study of modern society; art and literature; history, philosophy and religion. In the upper classes students will be encouraged to cultivate original scholarship, for which they will be the better prepared by the earlier requirements.

Higher education has taken a special turn at Indiana University by a proposed re-emphasis on the ancient classics of Greece and Rome, by which the "values of a liberal and humanistic education" will be heightened.

Aluminum

UNCLE SAM is gambling to the tune of \$5,000,000 in Oregon, to find out whether alumina can be cheaply extracted from clay. The experiment was begun early in the war, when the U-boats were busily sinking U. S. freighters loaded with bauxite, the chief source of alumina, being brought from British and Dutch Guiana. It would have been fortunate if the experiment had succeeded at the time when this source of supplies was seriously threatened.

Political pressure on the Pacific coast is strong enough to keep the Oregon project going, although there is no immediate emergency now. Someday the country may have need of this proposed supply. Just now four of the six vast aluminum plants erected by the government have been closed.

Salt

SALT is such a common and plenteous commodity in our land that we can scarcely realize the anxious and con-

stant concern of other peoples and nations with respect to it. In many countries salt is a national monopoly, and must not, under any form, be produced by private industry. In Italy, people along the coasts may not under any circumstances evaporate the sea water for their individual use of the salt residue. That would be equivalent to smuggling, and subject to severe punishment.

It is interesting, therefore, to note the recent action of the Japanese Finance Ministry in turning 25 former military airfields into spacious "salt-pans" to meet the great need of the Japanese people for salt for daily use and for the preservation of staple foods. That means, however, that the salt industry still remains a national monopoly.

Newsettes

FOR HUNDREDS OF YEARS, we are now being told, China has been drilling brine and natural gas wells in its hinterland. Depths reaching down to 4,000 feet have been attained with no metal equipment except the cutting edge of the drill. . . . Because of the scarcity of flax, self-cooling water-bags for the armed forces in tropical regions have been made of cotton duck treated with a synthetic resin. They will soon be available for hikers, foresters, and farmers. . . . With the recent rapid developments in plastics and electronics, it will soon be possible to send "sound in an envelope." Records, .01 of an inch thick, will bear a phonographic message on both sides. A seven-inch diameter disk will carry a 15-minute dictation on each side. With a private recording device messages may be transmitted orally through the mails. Of course there must be a corresponding reproducing instrument.



LOBBYISTS

Who are they?

There are perhaps 375 pressure groups in the United States. Those among them which represent legitimate interests and institutions may perform a service to democracy. Justice is approximated in the clash of self-interests. Many laws are compromises reached between these interests.

A problem to which there appears to be no ready-made solution arises when an influential government employee or an elected official, especially in Congress, leaves the service or is defeated and becomes the representative of interests which pay handsome salaries. He "lobbies" on the other side of the table from where he used to sit and easily can have peculiar and even unfair influence with former colleagues.

Some pressure groups are malicious. They see only their own side of a question. They put the most ferocious pressure on the men they are trying to intimidate or persuade.

Dr. Knubel

I learned a lesson a number of years ago when I went before a certain congressional committee for Dr. Knubel. One member of the committee, opposing our viewpoint, quizzed me on whom I represented. He would accept my representation of Dr. Knubel personally, but not of the United Lutheran Church except upon formal vote of the convention. He doubted, as I recall, whether a limited convention without a popular vote could speak for a large

constituency. How shall the church avoid becoming a proverbial lobbyist or joining a pressure group and yet convey its mind to the government?

So what?

Here's the best I can see now. Public officials are looking for constructive ideas and real scholarship. Representing numbers often doesn't have as much weight as representing ideas. I believe the church on certain genuine moral matters should be a pressure group of the most unselfish sort, but the church should always be a study group. All the data on the big social problems isn't in until the church has rendered a report on its study and convictions. A free church and a free government in a free society should make constructive contributions to each other.

One senator

One U. S. Senator has one of his secretaries constantly reading letters, especially on highly controversial bills, not to count them on one side of the question or the other, but she reads to mark with a big red pencil sentences and paragraphs containing really constructive ideas—not demands and threats. It should be the church's technique to supply such ideas. Perhaps the greatest potential for courageous public opinion in America lies within the church. It may be society's most unselfish instrument for social judgment and guidance. As a churchman, know your congressman and senator well enough to write to them, as a friend, your quiet and studied thought.

First Signs of Spring

ULC Synods Are Holding Their Annual Conventions in the South and West

FOR MOST OF US the annual meeting of synod is still a good distance ahead. We'll wait until there is no danger of heavy snow, and the sun shines warmly. A majority of ULC synods meet in May.

Down South and out in California it isn't necessary to delay so long. First on the list in 1946 is the California Synod, meeting in Berkeley Jan. 28-31.

From advance information, it seems that these synods will have much important business to consider. Foremost at the California Synod will be the question of mission congregations. Four, perhaps five, new missions will be received into synod at this convention. It is hoped that ten more can be started. The population trend in the United States is toward the west coast. The United Lutheran Church in California, with the strong leadership of Dr. James P. Beason, as president of synod, has no intention of being asleep.

A PROBLEM IN CALIFORNIA is to secure pastors, many of whom must be enlisted from eastern and central U. S. One of the California plans is to recruit returning chaplains for mission work.

A decision is expected at this convention on calling a full-time director of youth work. Plans will be made for a synod-wide program of evangelism and church attendance, and for the autumn of this year an appeal for funds for debt-elimination and advancement.

IN VIRGINIA ALSO, home missions and evangelism will be outstanding concerns when the synod meets in Roanoke on Feb. 5. A church extension fund of \$50,000 is being accumulated. A proposal to engage a full-time synodical

missionary will be considered. Virginia is specifically interested in a program for the country church, as 75 per cent of its congregations are in rural areas.

According to Dr. J. J. Scherer, president of the Virginia Synod, returning World War II veterans must be enlisted "to spearhead the Church's battle." With this Christian legion in the front rank, the synod hopes to engage in an aggressive program of congregational evangelism. Dr. Oscar Carlson is to be requested to visit the synod this year. There may also be a full-time secretary of evangelism in Virginia.

CONTRIBUTIONS TO APPORTIONED benevolence have increased from 64 per cent to nearly 90 per cent in the South Carolina Synod, it will be announced at the meeting in Columbia on Feb. 12. Attainment of the 100 per cent goal will be a major purpose in 1946. The synod is also emphatic about reaching its full World Action quota.

Need of a youth worker to aid in Luther League, Children of the Church, and leadership training activities of the synod will be studied at this session of the South Carolina Synod. There will be renewed emphasis on home and social missions during the coming year. Expansion of Newberry College, which has come through the war in splendid condition, will be planned. A lot has been purchased at Clemson College, the state agricultural and engineering school. Funds will be sought by the synod for construction of a chapel there, reports Dr. Karl W. Kinard, president of the South Carolina Synod.

Lutherans Will Serve Wounded of World War II

Program of Welfare Division of the National Lutheran Council is to Reach All U. S. Veterans' Hospitals. Carl R. Plack is Director

UNDER THE DIRECTION of the Rev. Carl R. Plack, consultant for institutional missions of the National Lutheran Council division of welfare, a service to hospitalized veterans has been established in about 75 of the 99 veterans' hospitals. As rapidly as possible, Pastor Plack is traveling to each hospital to arrange for this specialized postwar ministry.

The Lutheran plan, which is being explained by Pastor Plack to the managers and full-time chaplains in the hospitals, is to provide through contact pastors a ministry to Lutheran men and women who are patients. Through co-operation of the National Lutheran Council and the Missouri Synod, there will be one Lutheran pastor accredited for each hospital. A pastor from each of the two groups will be available for service when patients request this.

Pastor Plack reports that the hospital managers have been very receptive toward the Lutheran program and are giving hearty co-operation. Chief of Chaplains of the Veterans' Administration, Crawford R. Brown, has cordially endorsed the plan.

APPOINTMENT of the Rev. Carl R. Plack as consultant in institutional missions was made by the National Council welfare division in September. He had been pastor of St. Paul's Church, Huntington, West Virginia, where he served for seven years as part-time chaplain of the United States Veterans' Hospital and as a chaplain of the West Virginia State Mental Hos-

pital. He is a graduate of Gettysburg College, Hamma Divinity School, and received a master's degree in psychology at Wittenberg College where he was on the teaching staff of the psychology department for several years.



Rev. Carl R. Plack

Lutheran welfare agencies which maintain chaplaincy service in hospitals have been helpful in arranging the new work among the wounded of World War II, reports Pastor Plack. Wherever possible, institutional pastors are being appointed as the Lutheran contact pastors. Where no Lutheran organization exists, pastors' associations are contacted by Pastor Plack and a pastor qualified for this service is selected.

Contact pastors are given cards which certify that they are official representatives of the Lutheran Church for the particular hospital named. Represen-

tatives from all Lutheran bodies make up this growing list of veterans' hospital pastors.

Our contact pastors will perform many helpful services to these wounded and sick veterans, for it is planned to conduct correspondence with the pastors of the home churches and in certain cases with the patients' families.

Pastors and families of hospitalized men can help in this service. It is requested that names and hospital addresses be sent immediately to the office of the Division of Welfare, National Lutheran Council, 231 Madison Avenue, New York 16, N. Y. These names will be sent at once to the contact pastors.

A LARGE NUMBER of Lutheran chaplains returning from war service are

applying to the Veterans' Administration for appointment as Veterans' Hospital full-time chaplains. Several are already at work. Appointment is based upon special fitness for this service. Endorsement by the church is necessary. A special course of training is being organized to put this service on the highest standards.

The Division of Welfare, National Lutheran Council, has been granted permission to recommend that Lutheran chaplains be appointed in states where there is a preponderance of Lutherans in the population. Great care will be exercised by the Chief of Chaplains' office in making appointments, so that veterans will be given the best of care.

How to Interpret Japanese "Democracy"

By FREDERICK J. LIPP

Report from Tokyo

JAPAN has undergone a political revolution without a corresponding spiritual revolution in the minds of its people. During the months since the occupation began, the Japanese people have acquired more political democracy than they had previously known in their entire history. But it is a thing of ideas rather than a reality. The average Japanese is untouched by it.

Under the terms of the Potsdam Declaration the Allied powers have set up the framework of democratic government in this nation. Freedom of speech, freedom to worship as he pleases, freedom of press and, through the dissolution of the "thought-police," freedom from fear, all this—plus the respon-

sibility of self-government—has been placed in the average citizen's hands. But he neither knows what to do with it, nor cares. He is politically immature to the extent that the meaning of the word "democracy" is literally not understood. His government has never permitted him to learn. Now, still dazed from the effects of the war and the suddenness of defeat, he has had democracy thrust into his hands. But the precious gift is only a burden. He does not know its value. And even if he knew, hunger, want, and the psychological shock of defeat would keep him from caring.

THIS IS THE POSITION of the average Japanese citizen in forthcoming elec-

tions. Caught up in the framework of a theoretical revolution which he does not understand, he is unable to cast a ballot which represents his will. He has never had the chance to form habits of political thought. It is important that Americans understand that results of any general election cannot represent the desires or conscious will of the people.

At present there are three major political parties competing for support. The Social Democratic party has a specific, well-thought-out, and basically socialistic platform. In its proposals it comes closest to solving the problems and needs of the people. But it is the minority group. The Liberal party contains leaders and statesmen, democratically minded, who have always stood out against the military and ultra-nationalists. But their liberalism is of an intellectual cast, the liberalism of cultured gentlemen somewhat removed from the people. Their platform is vague, filled with glowing generalities but, to date, expressing no specific means of reaching their objectives.

The Progressive party, ironically termed, is made up largely of former members of the *Nippon Seijikai*, the totalitarian organization sponsored by ex-Premier Tojo. With the exception of certain genuinely liberal and idealistic members they are the men who led the Japanese people into the war. And they are in the majority. They possess the power, means, influence to dominate the life of the nation.

It is evident that the will of the people cannot and will not be expressed in the coming election, for they do not understand the subtleties of electioneering, parliamentary government and, above all, the nature of the issues involved. Nor can the Allied powers take an active side in the election with-

out destroying the ideal of democracy which they have held up to the nation.

WHAT IS THE SOLUTION to this apparently hopeless and dangerous situation?

There is only one. It is the basically Christian ethic revealed in Christ's parable of the Samaritan in reply to the lawyer's question: Who is my neighbor? It lies in our acceptance of responsibility for the social welfare, the political and economic regeneration of the Japanese people.

We have induced a political revolution in the nation, which looks good on paper. But that, in itself, is not an acceptance of responsibility. It is a job only half done. The revolution is a thing of ideas which has stirred only a small group of intellectuals and the professional politicians who find it to their interests to climb on the new bandwagon. Its force has not penetrated into the substratum of mass consciousness.

TO ACCOMPLISH THIS, we must rid our own minds of the effects of four years of intense propaganda and attempt to regard the Japanese people realistically. We should realize that the people have no deep-rooted traditions of political activity such as exist in England and America. They have no conception of the workings of the democratic machine. They have been dominated, driven for centuries, victimized by factions which controlled the emperor. The responsibility for crimes committed by the nation during the war years lies not with them but rather with those who victimized them. We should realize this and direct our desire for punishment against those responsible, not against the people who were led unknowingly.

This involves a total about-face from

hate, fear, and distrust and a turning to deliberate analysis of facts, figures, and history in an effort to learn the truth. When the truth is learned the problem becomes a spiritual one, involving forgiveness on a national scale; then active, outgoing love. It is from this spiritual change that aid in terms of bread, government, and education will eventually follow. From this change will come the heightened sense of responsibility which will not relax its vigilance until the democratic ideal becomes the democratic reality for the people.

The primary step lies in changing our own minds. Once this is effected the spiritual change will follow. And when it comes, how can it be expressed in tangible form?

FIRST, BY ACCEPTING full responsibility for the educational system of Japan. We should supervise it, assisting and advising local authorities, invigorating it with American teachers who are political and social minded. We should drive and keep on driving deeper into the mass consciousness through mediums of press, radio, and motion pictures. We should accept the full responsibility of explaining, defining, actively selling the machinery of democracy until every Japanese mind

eventually accepts it as a basic way of thought. Since the foundation of democracy can be laid only by education, we should first clear away the ruins of the old-type thinking and then build slowly, solidly, from bedrock. In our natural desire to conclude the occupation, we should not withdraw our forces too soon. As long as reactionary elements predominate in Parliament the people are neither free nor beyond the influence of the old ideas. Should it require a long period of time to secure a stable, democratic-minded people and a parliament reflecting their interests, it will be worth the relatively small cost of maintaining an occupation force.

THE ENTIRE PROBLEM rests on the amount of responsibility we are willing to accept. Japan today is a nation physically and spiritually broken, without friends, allies, or well-wishers in the world. Her one chance for salvation, the democratic revolution induced through the occupation policy, is yet a thing of ideas without reality.

We can either accept full, active, personal responsibility for the extension of that ideal, or go our way—feeling self-righteously, that we have done enough. It is up to us. But as Christians our view is predetermined.



IT'S A GOOD IDEA!

Horace Greeley once received a letter from a woman stating that her church was in financial distress. They had tried every device they could think of—fairs, strawberry festivals, oyster suppers, a donkey party, turkey banquets, Japanese weddings, poverty sociables, mock marriages, grab bags, box socials and necktie socials. Would Mr. Greeley be so kind as to suggest some new device to keep the struggling congregation from disbanding? The editor replied: "Try religion."

China-Now!

By J. ROY STROCK

THOSE ACQUAINTED with the present situation in China are thoroughly convinced that now is the time of opportunities for aggressive evangelistic work such as the Christian Church has never faced hitherto. Regard for American missionaries in China is high, partly because of the splendid service rendered along the lines of relief during the terrific war years and partly because of the way in which many missionaries faced danger and death along with their Chinese brethren.

As we think of what the Chinese Christians have had to endure, and of the burden that Chinese pastors had to assume in the absence of the missionaries, we realize that the contribution we are now called upon to make is one of assistance to the Chinese Church, especially in training pastors and leaders. As the Chinese Church faces the future, leadership of the proper type and of adequate training is its greatest need.

FURTHERMORE, we of the United Lutheran Church in America cannot feel that we have fulfilled our responsibility for the evangelization of the millions of people of the Shantung area of China if we say that the Chinese Church must now be fully responsible for meeting the evangelistic challenge. Hearts of the Chinese people seem to be open to the Gospel as never before, so we shall surely fail in our own duty and privilege as Christians if we do not do all in our power to assist in this work of evangelism.

It is true that much of the administration of the work may be handed over

to the Chinese pastors and other leaders. It is also true that most of the actual evangelistic work will be done by Chinese workers. Certainly it is equally true that we of America who in the first instance assumed responsibility for the evangelization of a large area dare not attempt to absolve ourselves of responsibility.

We must not only help the Chinese Church to help itself but we must also by our example, our enthusiasm, our determined purpose, and our endeavors, and by our calling forth and inspiring and training Chinese leaders make the greatest contribution in our power to the ongoing evangelistic task in China. Now is the time when, from all accounts, we shall be able to accomplish great things.

ANOTHER POSSIBILITY faces us; and that is the question of a new field in China. The need is so tremendous and the call for an advance is so insistent that it may be true that the call to our Church and to our Board of Foreign Missions is not simply to strengthen the work already begun and now making splendid progress in the Shantung area, but to go out into some unoccupied part of China and there bring the message of the Gospel to those who have not yet had the privilege of actual contact with missionaries of the Cross.

The Foreign Mission appeal this year is for China. May God grant that the Church will hear the call which now comes to it for a forward movement, especially along the lines of evangelism and the training of leadership, as well as in relief and rehabilitation.

Time to Awake!

By OSCAR W. CARLSON

We Need to Be Stirred by a New Consciousness That
the Holy Spirit is Among Us, and Calls for Action

THE UNITED LUTHERAN CHURCH IN America, to speak only of the part of the Church of the living God which I know best and love most, needs a movement which will stir it to heroic Christian endeavor in these days. Intelligently conceived and devoutly nourished, such a movement might dynamize the life of our Church as the touch of a live wire energizes an electric locomotive and sets it off to fulfill its design.

The United Lutheran Church is a continent-wide Christian community of more than a million members whose faith alone is a guarantee of the Holy Spirit's presence and empowerment. Do we have or do we not have the Holy Spirit? We do. In Baptism the Church declares, "Almighty God, the Father of our Lord Jesus Christ, who hath begotten thee again of water and the Holy Ghost . . ." In Confirmation the Church repeats, "The Father in Heaven for Jesus' sake, renew and increase in thee the gift of the Holy Ghost . . ."

As often as the Service is read, the Church assures, "To them that believe on His name He giveth power to become the sons of God and bestoweth upon them the Holy Spirit." If we do not have the Holy Spirit then our teaching is vain and the truth is not in us. A million people enabled by the Holy Spirit to bring to our remembrance the words of the Lord Jesus and empowered by the same Spirit to do the will of God should be able to awaken America to the challenge and

opportunity of the present crisis in history. "Not by might, nor by power, but by my spirit," saith the Lord.

SOMEHOW, SOMEWHERE, through men, women, and children who have His Spirit, God will make the nations prove the wonders of His love. Are we His people? Why look for the awakening elsewhere? Is this the day of the Lord? Why say the time is not yet? Has the Holy Spirit come? Why tarry as if He were not come? Do we know the freedom-making truth? Why debate as if that were still an issue?

The conviction that God waits for our readiness to begin a movement is in no way prompted by any reaction to the program and administration of the United Lutheran Church. It is not something born in a far country, intellectually, emotionally, and theologically remote from the heart of Lutheranism. Rather must it be said that the thought of a new movement stirring us is predicated on the belief that hitherto the Lord has led us in order now to possess the as yet unconquered areas of life and mankind around us and beyond us.

God, let it be believed, fashioned the Church of which we are a part, as well as other parts of the Church, to carry out His plan of redeeming the world from sin and recreating it in Christ Jesus. Here we are, one million born-again men, women, and children; with spiritual gifts, with four hundred years of Protestant heritage, with our share of America's generous portions of edu-

cation and wealth, with the lessons of history freshly impressed upon us! What can we not accomplish for our Lord Jesus Christ if, to begin with, we believe that He rules the world with truth and grace and if we put ourselves completely at His command to spend and be spent for the Christianizing of our land and for the healing of the nations?

We need a movement to captivate our imaginations, to convert our resources, to anoint our machinery, to consecrate our wills to do the gracious will of God about which there is no difference of opinion, namely, that men should turn from their wickedness and live.

THE NATURE OF A MOVEMENT as is here contemplated must lie in the realm of the spiritual, the ideological, and the moral. A "Crusade for Christ," a "Win the World for Christ Movement," etc., are too ambitious. They suggest financial and numerical goals and hopes. They too easily become machinery. The idea is suggestively stated in the words, "The Christian Way of Truth and Life Movement." This phrase sets forth two lines of emphasis; first, the exaltation of the *truth* in Christ; and secondly, the *life* in Christ. These two, truth and life, are the makings of the Christian way. Truth and life are objective realities of God which by faith become inward realities of men.

Furthermore the movement must be graded and geared to the common people who hear Jesus gladly. It cannot be a program promoted by traveling secretaries or a quota to be raised by a congregational committee. It must reach the grass roots of Christianity from beginning to end. The immediate purpose will be the enrichment of the spiritual life of the rank and file of Lu-

theran men and women. We want our faith to give us life, warmth, victory, and peace, so that we will neither be credulous nor skeptical about it when we hear faith described or defined by the pastor. The people must have the keys of the Kingdom! The ultimate hope is that God will use us to better advantage when we have a firmer grasp on the realities of religion than when we were only half-heartedly in touch with them.

WHERE CAN "The Christian Way of Truth and Life Movement" find a statement, basis, and aims which will match the temper and meet the approval of our Lutheran people? Among other suggestions, there is Luther's explanation of the Second Article of the Creed. In all literature, Scripture excepted, no other paragraph so unerringly and convincingly gathers, combines, and clarifies the elements of the divine-human encounter as this epitome of the Gospel in Luther's words:

I believe that Jesus Christ,
true God begotten of the Father from
all eternity, and also true man born
of the Virgin Mary

Is my Lord;
Who has redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death, and from the power of the devil,
Not with silver and gold, but
With His holy and precious blood, and
His innocent sufferings and death;

In order that
I might be His,
Live under Him in His Kingdom, and
Serve Him with everlasting righteousness, innocence, and blessedness,

Even as
He is risen from the dead, lives, and
reigns to all eternity.

This is most certainly true.

When this well-known passage from the Catechism becomes the religious

manifesto of a million members of our Church, when this faith earmarks all our resources and machinery, when the Christ these words exalt becomes our all in all, when this creed is set to music and becomes a Lutheran spiritual, there will be a movement which will inevitably (1) enrich our own experience of Jesus Christ as truth and life, and (2) seep into the life blood of America to cleanse and ennoble it.

FROM A PRACTICAL POINT, Luther's explanation of the Second Article suggests a two-fold endeavor. The first phase is to vivify our experience of redemption. This will call for faithfulness in the study of the Word, in the pursuit of prayer-life, and in corporate worship. Our Church is well prepared to direct its people in these things. The second phase is to chasten our ways of living. This will call for having the mind of Christ, for shaping up all our relationships according to our relationship to Him, and serving Him in ex-

tending the Kingdom of God by witnessing to Him both by word and deed. In these things our Church is in a position to increase her aid to members. Summed up in the words of the refrain of the great missionary hymn, the movement must give our people "Redemption and Release." Redemption from sin! Release to life!

A "Truth and Life Movement" based upon the full meaning of the Second Article of the Apostles' Creed, which is the essence of the Reformation, would reinvigorate Lutheranism. The movement would open a new era as the Reformation did originally in the sixteenth century. Divergence from, not adherence to, the basic doctrine of Luther has brought the civilization of the Christian world to the brink of ruin. When the renaissance of the doctrine of justification by faith in its full-blooming form sets in on our age we shall have the religious conviction which can create the moral enthusiasm to heal the wounds of our world.



At a religious meeting an old fellow kept grumbling, "Got no use for it, got no use for it." The speaker said to him, "What *have* you got against Christ and His Church?" and the answer flashed back: "Got no fault to find with Christ; Church ain't up to sample."

Over the choir-stalls of a village church in England there is written in Latin: "Love, not Sound, rises to the ears of God."

James Martineau, the great Unitarian teacher, used to go frequently to hear Charles Spurgeon, the great Baptist preacher. Somebody once asked him, "Why do you go to hear Spurgeon when you don't believe a word he says?" "Ah," replied Martineau, "but *he* does."

POWER

"The fact is power is never felt as power except by those who abuse it. A true man feels it only as responsibility."

—JAMES MARTINEAU

A Woman Pleads for India

By AMOS JOHN TRAVER

A Plea for Understanding a People Who Cry for Freedom

VIJAYA LAKSHMI PANDIT is the sister of Jawaharlal Nehru, leader of the nationalistic movement in India. In her own right she represents the best in Indian leadership. She has a fine education and speaks clearly and with little accent. She is attractive in appearance, of Aryan features, dark skin, greying hair, and knows how to smile.

One can understand why she has held post after post of importance in the Indian government, including cabinet rank. Born to wealth, she has dedicated all to the cause of independence for her people. I heard her speak before a large audience of club women and their friends, and found myself looking across the Pacific to India with new sympathy. She is a dangerous woman to have at large in America, if our government is expected to support British policy in Asia.

She represented her people at the San Francisco Conference, not as a delegate but as an observer. She also had been at the Hot Springs Conference on Pacific Relations. At both she was impressed by the fact that no conference can succeed where no one is willing to give up anything.

As for the war she feels that it was only a war for survival and nothing has happened since peace was won to show that there was any real purpose to spread to others the freedoms that we were winning for ourselves. She cited the present attempts for independence in Burma, the Dutch East Indies, and in India, and showed their interrelation. She was particularly bitter in reference to the use of Jap

soldiers under British command, quoting a British general, "The Japanese is a d— good fighter." Not principles but political expediency rules British policy.

The use of force by the British in helping France and Holland to reclaim their colonies she related directly to the policy of Britain in India. The Calcutta riots were in the newspapers as she spoke. Reported as pro-Japanese student uprisings, she disclaimed any liking on their part for Japan. The Indian Nationalistic Congress was the first and the only government to protest the invasion of Manchuria by the Japs at the beginning of their aggressive movement against China. It also protested the Italian invasion of North Africa.

Describing the policy of Britain as "divide and rule," she punctured the argument that force was required in India to keep the peace. Elections in India provide that religions vote separately. Moslems vote for their representatives, Hindus for theirs, and Christians for theirs. She feels that the picture of a hopelessly divided India is a deliberate "red herring." Every attempt had been made to keep divisions.

Misrule in India she described by reading some of the powers of the viceroy and governors appointed by the crown. Though there are native assemblies, the governors have absolute power to veto any act of the assembly, or to pass any act defeated in the assembly. If India is illiterate she notes that 13 cents represents the per capita

per annum appropriation for education. Half the income from India is used for the army. Of the other half the greater part is used in expenses of government. The viceroy of India receives more salary than our president.

Industrialism has been starved out of India. Raw products have been taken to Britain for manufacture and resale to India. There has been no planned economy. The last reported famine applied to one province. There was plenty of food in the rest of India but no plan for distributing it throughout the nation. At the very time when hundreds of thousands were dying of starvation, grain was being exported. Roads in India simply do not exist, excepting between the great cities. Irrigation is of the most primitive kind. She gave Christian missions credit for all the really constructive measures to better the life of the people.

She spoke with prophetic vision of the future in an atomic age. So long as imperialism rules the policy of any nation, there will be wars. She pled with America, the common people of America, to do their own thinking. Her faith in statesmen has gone. They are too ready to trade justice for present security. But her hope is in an awakened popular understanding of the issue before our world. Is freedom to be given to all peoples, or is the new world to be built by force, keeping the patterns of the past?

I have reported this address because the voice of native India should be heard among us. There is a British side to the whole question, but American sympathies, born into us from our own struggle for freedom, must be on the side of oppressed peoples everywhere. So long as imperialism lives, the hope of lasting peace is feeble.



Periodically we hear a furore from Washington as the Daughters of the American Revolution refuse the use of an auditorium in Washington to some Negro artist, whether it be Marian Anderson or some other. A great Virginia slave-holder wrote the following to Phyllis Wheatley, a Negro poetess of Revolutionary times:

"If you are ever in Cambridge, Miss Phyllis, or ever near headquarters, I should be happy to see a person so favored by the muses and to whom Providence has been so beneficent in her ministrations. I am, with great respect, your humble servant, *George Washington.*"

WORLDLY WISDOM

"Insurance statisticians show the average span of life is only 60 years! If you are 30—you have 30 years left . . . you'll sleep half that time. That leaves only 15 years . . . you'll work a third of each day; that leaves only 10 years . . . you'll be sick about a month a year; that leaves only about eight years . . . barring accidents you haven't long to live; really just Sundays and evenings . . . so to best enjoy these fleeting moments visit your neighborhood theater regularly!"

—FROM AN ADVERTISEMENT

South-Sea Adventure for Christ

By J. BROOKS MOORE

"The Navy Brought Me Out to Fight a War,
but in My Spare Time I Was a Missionary"

IN MAY 1944 OUR TRANSPORT pulled into Milne Bay on the coast of New Guinea. Three Seabees in an old outrigger canoe rowed out to see if anyone from their home town was aboard. They began describing the country. One of them pointed to a clearing on the very top of the green mountain "... and that's a mission station."

"What denomination?" I asked.

"I don't know, mate; and anyway it ain't open. The missionary's gone."

"Where'd he go?"

"Well, if he's lucky he went back home—or he's dead. If he's unlucky he's in a Jap prison camp. Lots of missionaries were killed or captured; up around Finschafen the Japs got 11—Lutherans!"

We didn't get off ship at Milne Bay. We moved farther up, north of New Britain and New Ireland and east of Hollandia to Manus Island in the Admiralty Group. We got off at Los Negros Island. Los Negros is the small island like the tail of the dog. It is separated from Big Manus by a narrow strip of water—Loniu Passage. Four months after we landed our camp was working on schedule. After a regular eight-hour shift we had free time to look around each day.

WHEN I FIRST MET PAULUS he was sitting under a huge banyan tree on the white sand beach near the native village at Mokerang Air Strip, chewing betel nut. He was also carving a model alligator. Later he would trade the alligator to some G. I. for cigarettes. The first couple of days I traded mattress

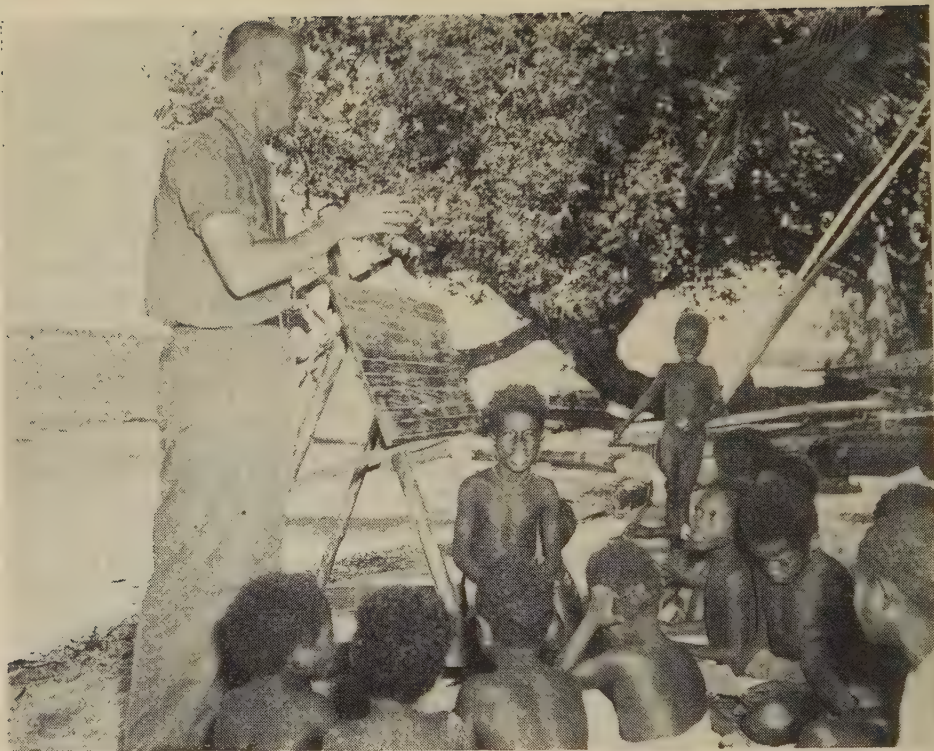
covers for shells and model canoes. One day, when we got to know each other better, I said: "Paulus, do you belong to a mission?" His face lighted up. "Oh, yes, master, me belong mission. Me Katolik." Then he showed me his Bible in Pidgin English and sang chants.



J. Brooks Moore, member of the Lutheran Church of the Nativity, Philadelphia, preaches the Christian Gospel in Pidgin English. After his experience in Melanesia, Mr. Moore hopes to be able to study for the ministry

Every day after work I met Paulus under the banyan tree. His young brothers came too and acted as look-outs. It was against the law to talk or trade with natives. If caught by the shore patrol I faced fines and extra work details. He faced whippings and jail by the Australian authorities who had charge of all the natives.

Day after day I made notes and asked questions. In this way I picked up a smattering of Pidgin English, the universal language of Melanesia. Paulus told me no missionaries had been in



This was the outdoor school where the youngsters heard Bible stories

the islands for three years since the Jap invasion. "We all want to go to church again and hear about Jesus," he said.

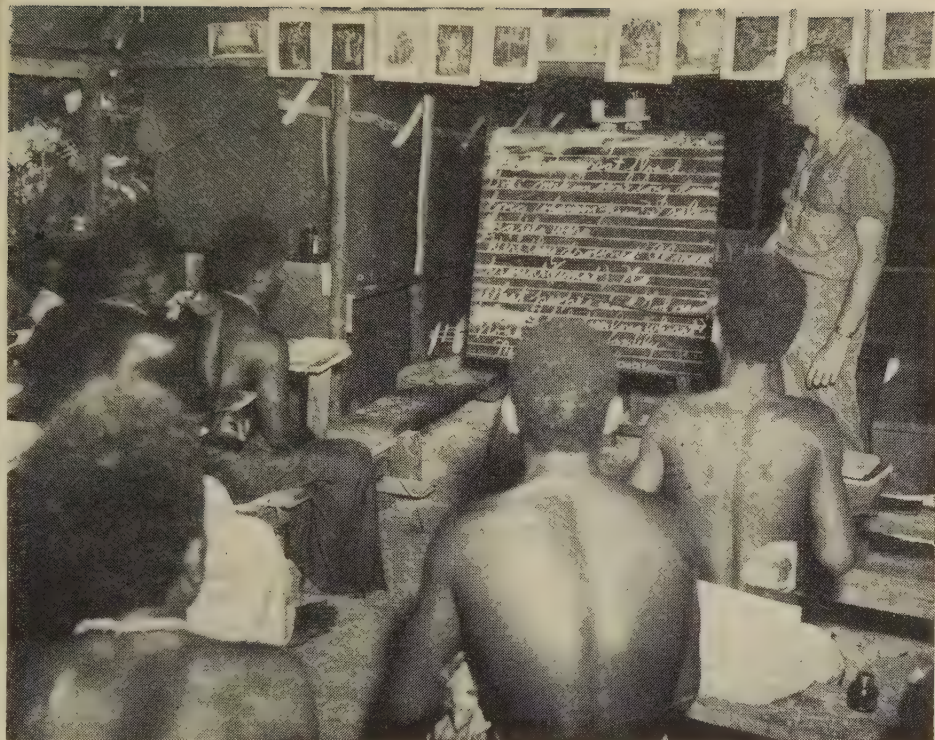
SOON I BEGAN to talk to all sorts of natives as they came from the Mokerang Village to bathe in the surf after their day's work. All were indentured workers away from their home islands. They were helping to win the war too, digging up bodies, clearing brush, on malaria control work, and garbage trucks. I met many Protestant men of several denominations. There were Seventh Day Adventists, Methodists, Church of England, and just plain "Talatala" (Protestant)—most of them mission-trained.

The Seventh Day Adventists were

most anxious to hold services. They held a little prayer service each evening with a group of Methodist men from the Solomon Islands. Laia, a young native teacher, led in prayers and hymns. They had no regular service. All the mission natives wanted to go to church on Sunday. But there was no church.

I went to Chaplain R. W. Ferguson of the 46th Naval Construction Battalion. He told me he had tried to preach to the natives one Sunday at Mokerang Village, but all he could say was: "Hello Joe!" He did not understand the language.

"IF YOU CAN, LEARN Pidgin English," he said, "I'll get you a pass to the village and you can preach the sermons."



A small church was built, and here Mr. Moore instructed adults in Bible truth

I was the happiest man on the island. The Navy had brought me out to fight a war, but in my spare time I was being allowed to do something I had dreamed about for years. I was going to be a missionary! It was a long time before I got to sleep that night.

In five weeks I tried my first sermon in Pidgin. One Sunday Chaplain Ferguson and his quartet piled the portable organ into a personnel carrier and we all went up to Mokerang Village. The natives were kicking an old soccer ball around the compound. We unloaded the organ under a tree and the quartet began to sing "Onward Christian Soldiers."

"Ask them to come to church," I said to the chief who was looking at our

strange antics with open mouth. "Oh. . . !" he said. Then—"Lotu, Lotu, come along Lotu" ("Church, Church, come to Church"). The ball game broke up in a hurry and we soon had a crowd. The service was a success. The natives understood me well enough to want us to come back—or perhaps it was the music. For more than a year after that I found myself preaching one, sometimes two, sermons in Pidgin English each Sunday. Chaplain Ferguson turned the entire work over to me.

A FEW MONTHS AFTER the first service at Mokerang, a new road to Manus gave us access to another village on Los Negros at Loni Passage. Chaplain Ferguson, his quartet, and I went over as soon as we heard about it. The con-

gregation at Loniū Passage consisted mostly of Methodists. We met under a banyan tree close by the lovely blue water. The old church building had been machine gunned and burned during the invasion. The little children were seated in a semicircle at the front of the congregation close to the portable altar. Friends had sent a lot of Sunday school pictures. After the service the children scrambled for them like chickens after corn.

After this I preached two sermons every Sunday, one at Mokerang and one at Loniū Passage. One day the chief at Loniū came to me and said: "Our children are growing up without the knowledge of God. They must be able to read the Bible. Will you teach them?"

JUST AT THAT TIME I was working at night in my regular navy job with the Seabees. Morning hours could be used to "work long God" ("work for God"). I started a school. The first day we met in a community hut where 50 years before the great-grandfathers of the tribe had cooked and eaten men captured from Big Manus. Today their great children sing "Jesus Loves Me" in the same hut.

The people had been afraid to rebuild the church. If another aid raid came their work might be in vain. After some persuasion a small church was erected and school could be held inside. Nor was there any danger now of a sudden squall breaking up our services.

At school I had two classes, one a group of about 20 boys and girls from three to eight years of age. Fifteen or 20 men and boys from nine to 30 years of age made up the second class. The older ones had a slight knowledge of English gained before the war from

mission schools. But it was limited because the Australians had forbidden the teaching of English for many years prior to the war.

Soon the older people learned to sing hymns in English. Each day there was a lesson on the blackboard for them to copy. We had a Bible story or two each week and Bible reading by the group. Thus we all learned more about Jesus.

THE YOUNGSTERS MET outside under the cocoanut palms where their voices would not disturb the older ones. They learned A, B, C's, heard Bible stories, and learned very quickly to sing a few Sunday-school hymns.

I obtained permission to use a truck on Sundays. Each Sunday after that the Mokerang congregation rode in the truck to the new church on Loniū, clean Sunday laplaps (waist cloths) and new Bibles and hymnals carefully protected from the dust of the road.

Bibles and hymnals were the natives' most cherished possession. Few of them had any when the American forces landed. The Japs had burned all the English-language books. Execution by the sword was the penalty for hiding anything printed in English. Many a lad in our congregation risked his head to hide an old hymnal or Bible. It was months before enough could be obtained to supply those who could read.

AS BENJAMIN PONDUK wrote me shortly after I came home: "Plenty place i laik Lotu nau tasol no mission, tasol mifela i laik yufela long Amerika I kan helpim mifela long prayer, nau God i kan mekim wok bilong Em i go more long samfela place." ("Plenty of the villages want Church, but there are no missionaries. But we want you in America to help us with prayer so God can cause His work to show in all the villages.")

THE LATHROP FAMILY

MRS. LATHROP ACCEPTS A CHALLENGE

THE SOCIAL ROOM had that "after the party" look. Chairs were scattered hither and yon. Mrs. Bach had placed the flowers on one of them while she folded the lovely lace cloth she had lent for the occasion. Through the open serving windows came the rattle of silverware and the sound of cheerful voices as other hostesses exchanged nonsense over the dishpan.

I found myself beside chubby Mrs. Hedges. She had dropped gratefully into a near-by chair. Now she looked up and smiled. "I love a party but my feet are always weak. John says if I'd reduce I could really enjoy myself, but how could I if I was reducing?"

"You have a real problem there, haven't you?" We laughed together like old friends. "I think I'll follow your example. My feet seem to be alright, but my back still isn't what it was before I tried to go sledding without a sled. And waiting on two invalids hasn't made me feel exactly bubbling over with vim and vigor."

"Your husband still looks a little peaked, seems to me, though his voice sounds better than it did on Sunday."

"I'm relieved that Mr. Hedges didn't pick up a germ when he insisted on going into my husband's room last week. They had such a lot to talk about that he stayed a good while."

"Oh, John—he's never sick. He rushes around too fast for a germ to catch up with him."

"This has been the nicest evening. I don't know when I've attended a congregational meeting and really enjoyed it. This was a regular family party, wasn't it?"

"You mean the ones who came belong to the family. Those who stay away are only the 'in-laws'?" Her eyes twinkled.



"You take me up too quickly! I didn't mean anything quite so definite."

"Of course you didn't. But that's the way I always think of it. In every congregation there are some people who are more interested than others. They feel the church's business is their business. They come to everything and work hard and get a lot of pleasure out of every bit of effort they put out—though most of them wouldn't admit it. Then there are the others who just belong to a church because they attend now and then and make a small contribution, but they don't really care. They miss a lot of the fun as well as a lot of work. I call them the 'in-laws.'"

"Isn't that a little rough on 'in-laws'?"

"Perhaps it is. If I think of a better name I'll let you know."

"It seemed to me there was an unusually high proportion of the membership here tonight. Is this a bigger meeting than usual?"

"A little. Some came because they heard we were going to have a social hour afterward. Funny how we all love to eat."

"It surely is. But the only way to get people together to think seriously seems to be to feed them. I'm as bad as the rest."

ACROSS THE ROOM Mr. Hedges and Dr. Sullivan were talking to the two

new members of the council, Mr. Belner, a newspaper editor, and Mr. Comstock, an electrical engineer. I had met both men only casually, but Jerry seems to like them very much and respect their ability.

I thought again of Jerry's chagrin at missing the last council meeting. He had been so anxious to have the men propose an amendment to the constitution which would provide for a rotating council. There is danger that any council may become ingrown.

Mr. Bach, who told him about the meeting, had laughed about Mr. Hefflinger's appearing. "He commutes once a year and attends whenever he thinks we may not re-elect him."

Jerry had not thought it a laughing matter. "With only 12 men on the council, you can't afford any dead wood. As I understand it, Mr. Hefflinger is not too scrupulous in some of his political practices, and a reputation for being active in the church is a good smoke screen."

"That's about the size of it." Mr. Bach's long thin face folded in a grin. "But so long as it makes his sisters happy, I can't see that it does the church much harm."

JERRY SAID NOTHING very emphatically for a moment and his visitor shifted uncomfortably in his chair. Then Jerry laughed, too. "I guess it isn't a matter of life and death for the moment. But next year we'll start early enough to work on the rotating membership."

"That would suit most of us," agreed Mr. Bach. "The fellows who've served faithfully for a couple of terms deserve a breathing space."

I CAME BACK to my surroundings to find Mrs. Hedges gazing at me with an understanding look. "There are two new ones, at least. And they will both be very good, I think. Don't look so startled. I saw you were interested in Tom Belner and Matt Comstock, and

I think our minds must have been running in the same direction. Here comes Blanche Hefflinger. I think I'd better see how they're making out in the kitchen."

As she rose, I followed her example. I was tired, but I didn't want to be trapped into a lengthy tete-a-tete with Miss Hefflinger at this hour of the evening.

"My," she sighed playfully, "I don't see why Ethel thinks she has to spend every evening at the church bent over the dishpan. Roger was quite impatient about it, so I told him to take the car, I'd wait and walk home with her."

"You must be feeling peppier than I am. I think I'm going to run along. My husband seems to be making up for lost time this evening and getting a lot of details attended to."

"Can't he leave most of that sort of thing to Miss Fields?"

"She's very efficient, but there are a lot of things he has to keep in his own hands. Didn't she look sweet tonight?"

"Lovely. That blue is so becoming to her." Her manner changed abruptly. "I hear you are going to help with the Children of the Church!"

"I haven't made up my mind. Mrs. Sullivan has asked me to take the Juniors. I've always worked with the nursery group."

"Well, I just hope you can get in some mission study. It was a great mistake ever to give up the Light Brigade. Mission study hasn't been the same."

"That must be the way the units are used. I haven't taught the Junior units, but both of my children have gone right straight through the Children of the Church and they've a remarkable fund of missionary information."

"I hope so." She was evidently unimpressed. Before I could enlarge on the subject she had dismissed it with a "Here's Ethel now."

As she turned away, I knew I was going to say "yes" to Mrs. Sullivan.

Did Paul Practice What He Preached?

By JOHN SCHMIDT

ST. PAUL PRESENTED his teaching on the proper use of Christian liberty in Chapter 8 of his first letter to the Corinthians. The answer of those unwilling to accept his advice would be, "That's all very well to say, Paul, but do you practice what you preach?" This unspoken question is the one to which the Apostle therefore turns. Choosing another area of behavior for this purpose, he seeks to show that the principles he is teaching are those that have controlled his behavior.

As a Christian freeman, and above all as an apostle, he had certain rights. Since there were some, even in Corinth, who questioned his right to be numbered with the other apostles, he pauses briefly to point out that, if having seen Christ Jesus was an essential requirement (Acts 2:21-22), he could qualify. "Have I not seen Jesus Christ our Lord?" he asks. Since both his conversion and his ministry to the Gentiles rested upon such appearances of Jesus (Acts 22:8, 21), this could hardly be denied. Especially must the Corinthians acknowledge his apostleship, since the Holy Spirit had won them through Paul's ministry. They were indeed a seal, demonstrating the genuineness of his credentials.

BUT WHAT RIGHTS did an apostle have? What was his answer to any who might question his counsel? An apostle had the right to be supported by the Christian community. The necessities of life for himself and for his family should be provided. Peter,

KNOW THE BIBLE

In the ninth chapter of I Corinthians, Paul shows that his own conduct has been an example of true Christian liberty. He has refrained from exercising his own "rights" when this might possibly harm others. Read I Corinthians 9:1-12 before studying this article.



who was highly regarded in Corinth (1:12), had taken his wife (called "a sister" because she was a Christian) with him on his journeys, as had others. Among these were "the brethren of the Lord." Who were these "brothers"? Roman Catholics have answered that they were either the children of Joseph by an unrecorded earlier marriage, or cousins of our Lord who were orphaned and therefore brought up in the Nazareth home. It seems plain that neither explanation would have been attempted had it not been for the necessity of defending the Roman doctrine of the perpetual virginity of Mary. The most natural interpretation would be to assume that after Jesus' birth, Joseph and Mary had other children. (That is the suggestion of Matt. 1:25.) In Matt. 13:55 these brothers are named as James, Joseph, Simon, and Jude. Here Paul indicates that they were married and frequently traveled about in the interest of the Gospel. Paul, who shared

their office and responsibility, could also have shared their privileges (4-5).

YET HE AND BARNABAS had violated custom by supporting themselves. The Roman world regarded manual labor as degrading, but Paul had learned the trade of tentmaking and he supported himself on his journeys. This was not because he questioned the right of Christian leaders to expect financial support from those whom they served. It is natural for such support to be given. The soldier, the vine-dresser, and the shepherd are each supported by those for whom they labor (verse 7). Common sense demands this.

So does the law of God. Paul recalls Deut. 25:4, a sample of the humanitarian legislation of the Old Testament, which illustrates a general principle that applies here. Paul goes beyond the Old Testament in asserting that God did not give this law out of any consideration for oxen, but only for man's welfare. Such interpretation does not appeal to us, but its logic was convincing to those whom Paul addressed. He did not use *our* logic, but we have no more proper cause for complaint for this than that he did not write in English. The "treading" of the oxen (verse 9) was in connection with the threshing of grain, so his application in verse 10 is natural.

NO ONE HAD A RIGHT to object that those who sow spiritual things (eternal values) should reap carnal things (temporal gifts). Paul has no inclination to criticize his fellow pastors. They have this right—and his right, so far as his converts are concerned, is even greater. But this right he had not exercised! It might "hinder the Gospel of Christ." If receiving financial return cause a brother to stumble, I will receive none! Paul *did* live his principle.

But now he backtracks to strengthen his stand by additional arguments. The Jewish law provided, specifically, that the priests and Levites were entitled to support from the sacrifices that were brought to the Temple (Num. 18:8-20). Christ had applied the same law to His disciples (Luke 10:7).

"Yet," Paul repeats, "I have not used my rightful liberty, nor am I writing this as a hint that you should now begin." The thought agitates him so much that his grammar breaks. Literally, his words read: "Better for me to die than—no one shall void my source of pride" (verse 15). He would use no liberty, however well founded it might be, if it might handicap the progress of the faith. He seems to have feared that commercially minded Corinthians would suspect that his primary interest in their conversion might be financial. His conduct is therefore a strong reminder to his readers that the insistence upon exercise of one's rights is not always Christian. We are slaves, as well as freemen.

PAUL TOOK NO CREDIT unto himself for preaching the Gospel throughout the Roman world. He had been seized upon by God and must obey. He had committed to him a "dispensation" (literally "stewardship") of the Gospel. He was God's slave, redeemed from the slavery of sin by the purchase-price of the Cross, and he must be obedient to his Master's will.

But was he not entitled to a reward, to wages? Yes, but his pay was to do it without pay! It was his glory, his only boast, that he rendered this service at his own expense. (It is noteworthy that in this letter written from Ephesus there should be the same emphasis as Luke records in Acts 20 in Paul's speech to the Ephesian elders.)

It was from verse 19 that Luther drew his statement, "The Christian man is the most free lord of all and subject to no one; the Christian man is the most dutiful servant of all, and subject to everyone."

The fullest "gain" that can come to a Christian comes when he uses his rights and liberty for others, rather than for his own advantage. Christian liberty is a prized possession, yet its glory lies in the fact that it is made subject to love.

PAUL'S "RIGHTS" were a small price to pay for the success of his mission. He had gladly surrendered his prejudices. So long as no Christian principle was violated, he was glad to conform to Jewish prejudice and custom (Acts 21:20-26). He was equally ready to associate with Gentiles, who had no

formal law, as though he were one of them. (He guards himself that his words cannot be misunderstood to indicate libertinism—he is always "under the law to Christ.") Within the limits of his obligations to Christ, Paul was ready to yield his liberties for the sake of "the weak." He would become "all things to all men that I might by all means save some" (verse 22).

It is necessary to note that while Paul begins at whatever level men are to be found, his purpose is never to leave them where he finds them. He descends in order that they too might "sit together in heavenly places in Christ Jesus" (Eph. 2:6).

These passages will help you better to understand Paul's ideas: Num. 18:8-20; Acts 22:1-21; Acts 20:17-35; Phil. 4:10-19; Matt. 10:5-15; I Thess. 2:1-12; II Cor. 11:7-12.

CLASSROOM

Talk to Sunday School Teachers

MR. JOHN EDGAR HOOVER, director of the FBI, has issued the following statement: "At the present time, too few of the youth of America are being reached by the churches and this failure to make contact with the citizens of tomorrow is producing a fertile field for future crime. I sincerely believe that if America is to remain devoted to the fundamentals of Christian living, more adults must assume their responsibility in bringing our young people closer to the church."

DEAN VIRGINIA C. GILDERSLEEVE, one of the representatives of the United States at the San Francisco Conference, says, "More than ever before the youth of our country need religious faith and moral principles to strengthen them in the face of the social disintegration caused by war. This situation is a great challenge to churches, to families, to schools, and to colleges."

HON. JAMES F. BYRNES, U. S. Secretary of

State, adds this statement, "I see no reason, as some people do, to condole with youth over the state of the world into which they are entering to take up their adult responsibilities. Rather I would congratulate our boys and girls on their birthright of freedom and of their privilege of citizenship in a great democracy. With that American birthright and citizenship goes the clear obligation to serve mankind. I know our young people are aware of that obligation. I believe they will fulfill it with clear vision and courage."

ERIC JOHNSTON, president of the Motion Picture Producers and Distributors of America, Inc., gives this advice to all the workers in the church, "I do not like nor believe in the term 'youth problem,' but youth has its problems. It is our job to help youth however and whenever we can, being careful neither to dictate, dominate nor destroy its eagerness, its spirit of adventure and its zest for living."

What Christians Have Thought

The History of Christian Doctrine. By E. H. Klotsche (concluding chapter by J. T. Mueller). Lutheran Literary Board. 349 pages. \$4.50.

Detailed and exact learning of the author, as well as his sense of historical and theological perspective, have produced a manual of compressed erudition, in which the student will find adequate summarizations of theologians and theological movements.

Dr. Klotsche has wisely used the historical method, presenting Christian doctrine as a development, with its major interests and emphases in particular periods determined by the circumstances of those times. His treatment of Luther and Lutheran doctrinal development is, as might be expected, very extensive. With respect to Luther and scholastic Lutheranism, he is refreshingly discriminative. It is a pleasure to read a Lutheran dogmatician who does not consider that the attitude of uncritical adulation is the only one possible to adopt toward the Formula of Concord. finds them all inadequate, and they are summarily dismissed as heretical.

LLOYD MERL WALLICK

Protestant Picture

The Gauntlet. By James Street. Doubleday Doran. 311 pages. \$2.75.

A good many Protestants have been itching to have our church life portrayed in popular novels and movies in competition with some recent pictures of Roman Catholic life. So Mr. Street obliges by writing a novel about a Baptist congregation in Missouri, where some spiteful people try to make life miserable for a noble young preacher who has made the discovery that "God is humanity."

The spiteful people throw down "the gauntlet" to the preacher and he picks it up. Some of the ladies try to create the impression that he is living in sin, but are disappointed in their efforts to ruin his reputation. The official board attempts to block his constructive efforts, but he is shrewd enough to trick his flock into doing everything he wants. In the end he falls in love with his congregation, and even turns down a call to a big church in Kansas City.

The book is supposed to prove something or other about spiritual democracy. For some reason it has sold almost a million copies, and undoubtedly faces a glorious future in Hollywood.

G. E. R.

There are some serious faults in the book, however. Not only is the English frequently awkward, but there are many misspelled words and other typographical errors. There is no uniform or adequate citation of authorities, and some startling defects are to be found in arrangement of material. In Chapter 26, for example, modern Roman Catholic doctrinal developments (from the seventeenth century to the present), Lutheran scholasticism, Pietism, and Moravianism are lumped together under one heading. Chapter 28, on the Era of the Enlightenment, is made to include the nineteenth-century German theological revival. Chapter 29 (perhaps not completed by the author), on nineteenth-century British theology, carries up only to 1830! There is no reference to American theology. Lack of a bibliography, and especially of an index, will seriously hinder the book's usefulness for reference.

The concluding chapter, by Dr. Mueller, purports to bring the work up-to-date. It is a scanty and purely subjective treatment of certain recent theological trends. The mechanical and obscurantist point of view of Missouri Lutheranism naturally



GI Writes from Germany

SIRS:

Sunday, I got up for first breakfast and scooted off right afterwards, for Pastor Niemoeller was holding services in the hall where they hold operas. The place was jam-packed, and there were about 200 in the street outside. We got in because of our uniforms. There was no introduction, just Niemoeller conducting the service, an abbreviated form of one of ours at home.

He spoke at length of repentance, forgiveness and peace. "Everyone is to blame for what has happened. The Devil spoke there in the past twelve years and is still speaking now . . ." He went on to say that no peace can be made by men, and that there must be forgiveness on all sides. His emphasis on "no man made peace and forgiveness all around" made a big hit. He summed up with more references and pointing out the necessity of Christ in everyone's life. . . .

. . . . In answer to those who say either that the church should be a strong moral influence at the disposal of Military Government or it should be made strong to knit the German people together, he said that he believed both were wrong and compared the church to a grain field where there's nothing if there's nothing in the individual seed, which he compared with the human heart. He said nothing new but said it very well.

HENRY TAPP

Exaggerated

SIRS:

According to THE LUTHERAN, a clothing collection of 2,000,000 tons is being sought for Europe by Lutheran World Relief. You might be interested to know that it would take the *Queen Mary* between 50 and 100 trips to take across such an amount.

If every person who received some of these supplies got only 100 pounds you

could give it to 40,000,000 people and when you stop to think that a suit or overcoat might weight five pounds that would be "something."

HENRY BEISLER

Our enthusiasm ran away with us. The clothing goal is reported as 2,000,000 pounds.

Youth

SIRS:

I have been reading the articles in THE LUTHERAN regarding the ages of pastors called by congregations. I once served as a member of a committee seeking a new pastor. We were told to call a young man to follow a sainted Christian who had served our pulpit with distinction and honor for many years.

Well, we called our young man. It did not take us long to find out our mistake. Our youthful prodigy was brilliant but uncontrollable and unpredictable. Youth work in our church deteriorated, our pastoral work was nil, and our whole structure sagged.

Age does not count in building the Kingdom of God, but character and Christian experience are the important things. X

Old age

SIRS:

It is high time for those younger fellow-workers to cease volunteering advice to their elders on how to live contentedly on \$300-per-year pension. They should volunteer some recipe to their own equals in age on how to love, honor, and respect their elders, and thereby display their concern for the welfare of their brethren grown old and worn from the cares of life.

Those growing old cannot live contentedly on mere complimentary statements, on well wishes, or on mere comforting booklets. One cannot live on earth and board in heaven at the same time.

X

Across the Desk

The proverb, "Children and fools speak the truth," is not as completely true as the wise sayings recorded in Holy Writ, but the nail is hit on the head often enough by these sources of unexpected verities to establish a widely used declaration. For instance, a Sunday school superintendent asked a group of children living in a section of the Quaker City which is not what it once was, "What is Sunday good for?" He received a prompt reply from one of the youngsters, "So we can go to the movies."

More than Movies Involved

Our personal observations lead us to state that the movies are only one of the attractions to which people respond on the first day of the week. A good many of them either work, recover from or prepare for labor on the Lord's Day, and cite their jobs as an explanation for their absence from the worship of God. Then there is another portion of the population of our country for whom the pursuit of pleasure is the lure. To these, excursions, feasting, and motoring cater. Confronted with the calls to prayer and the study of God's provisions for salvation from sin, they respond with vague promises which are rarely fulfilled.

God has set apart one day in seven so that common as well as individual communion with Him might be available to people in need of grace and guidance. Substitutes for the rewards of "waiting upon the Lord," are no more nourishing for spiritual needs than are the ersatz foods for the body. The present state of public morals, the

menacing growth of juvenile delinquency, the prevalence of divorce and its follow-up in broken families, are the harvest reaped from the disregard of the ethics of Christianity. "Remember the Sabbath day to keep it holy," is only one of ten laws; and none of the ten can be isolated. But this can be said: Default in public worship, that is, disregard for Sunday's claims upon us, inevitably ends in spiritual bankruptcy, at first individual and then social.

To be Read with Alarm

Over the signature of Clarence C. Stoughton, executive director of the Laymen's Movement for Stewardship in our United Lutheran Church, pastors are in receipt of a letter from him and a related inclosure. The latter is in Dr. Stoughton's own words, "A copy of the latest United Stewardship Council Statistics, showing the comparative giving of all large denominations in the United States and Canada." The Council of Stewardship consists, we explain, of representatives of the Christian denominations in the United States and Canada who confer annually for mutual benefits in the sphere of stewardship.

The report deals with Benevolence activities in the United States of 20 denominations. Four who are at work in Canada are also given publicity. The total membership, "excluding infants," of the U. S. communions is 30,628,673. As reported in 1945, these gave "for all purposes" \$492,198,185. Of this total, the ULCA is credited with \$24,238,855, of which sum \$5,094,987 was "for benevolence" and \$19,143,868

for congregational expenses. Broken down into per capita estimates, ULCA members each gave \$3.96 for benevolence and \$14.90 for congregational expenses. We are fourteenth among the 20 whose stewardship in terms of money is given. The American Lutherans averaged \$22 per capita; the Augustana's average is \$24.56.

Of the "gifts per member" Dr. Stoughton comments that they represent "about 19 cents per week for the whole work of the Lord as it is carried on in local congregations, in synods, in the United Lutheran Church, in the National Lutheran Council, and through Lutheran World Action." We comment that only in our dreams are there other phases of ULCA financial support. Dr. Stoughton's inner reaction to this terrible failure in stewardship by his fellow Lutherans is in his statement, "How we need to pray anew, 'Lord, have mercy upon us.'"

Of course, information of this sort is received with discomfort and the query is voiced: Why should the ULCA's use of money for the Lord's work be at so small an average? One explanation derives from what we can only call smug complacency. It is the assertion that the simplicity of Lutheran doctrine and of Lutheran ecclesiastical practices enables us to hold our place among denominations at a minimum of monetary investment. The ministry in their pastorates and the staff of men and women who enable our institutions of education and mercy to function fruitfully, seek their rewards from God and their satisfaction from results obtained. We believe there is considerable truth in this comment. It is to the credit of the Church's efficient workers that they are not greedy of gain.

But the explanation does little credit

to a group of Christians, the average of whose support of their religion is less than six cents a day per person. Such a sum, when it is an average, carries implications far from complimentary to a considerable percentage of our members. Each congregation has contributors whose total support is double, treble—even seven times—that average of \$18.86. They who give at the rate of two dollars per week (\$100 per year)—and there are many such—really have the constructive value of their benevolence reduced to one-fifth of that amount because they must provide for four persons who give little or nothing for the support of the church. No wonder Dr. Stoughton classifies such neglect as a sin.

We dare now state to readers of THE LUTHERAN that the late Arthur P. Black, predecessor of Dr. Stoughton as executive director of the Laymen's Movement for Stewardship, was greatly concerned by the comparatively low rating placed on stewardship by a great number of the Church's congregations and synods. He deemed the situation one that could not fail to place in question the loyalty to our Lord and His Church of a vast number of our people. It was encouraging to him that improvement was in progress. It will hearten the Laymen's Movement this biennium to see increases in benevolence continue throughout our constituency under Dr. Stoughton's energetic and well-advised leadership.

And we propose the query: What sort of self-regard does one have who permits a fellow believer to pay his share of the financial support of the agency that proclaims the Gospel?

Nathan R. Melhorn

Personal Problem Clinic

By EARL S. RUDISILL

Looking backward

My aunt lives with us. She is a fine person in so many ways that I almost feel that I do wrong to complain about her.

She seems to believe that the ideas and ways of the past were much better than anything today. She delights in talking about her old home community and people she knew there. She appears to feel that that area is superior to any other place. At the same time she likes to make cracks about our ways of doing things and to find fault with this community. One can listen to some of this talk, but too much is too much.

Most of us are a bit provincial and have a kind feeling toward the scenes of our childhood, and there is nothing wrong with that if we do not express it in too irritating forms.

As people get older there is also a tendency to feel that the ways and ideas of the present are inferior to those of some past golden age. The unpleasant and negative features of the past seem to fade while the brighter factors stand out. It is psychological illusion.

Our day, of course, is marked by numerous characteristics of which we cannot be proud, but every age has had that misfortune. And postwar years are usually characterized by lowered moral ideals and dislocation of life. Furthermore, each location has its advantages and hindrances which may be hard to estimate fairly.

Older or younger people with a backward look and a rosy view of their own past need more contact with present occurrences in the sections where they are now living. Patience and forbearance are needed on the part of others. They may need some help in discovering new interests to which to give themselves. They may need more to do.

The wholesome outlook is to face the future. The past is dead and it is of little use to keep on viewing the dry bones. History, of course, is rich in inspiration, but individuals most need a forward look. Can't we help older people to recapture some of their youthful enthusiasm and use it in the present?

Humor and life

I am disgusted with the way younger and older people are treating serious matters. They seem to think that every problem can be laughed off or be met by some wisecrack. Frivolous, smart-aleck ways, with expressions to match, have taken the place of sober thought. Is it any wonder religion gets so little consideration? What are we coming to?

Difficult issues cannot be dismissed with a laugh, nor can comic banter be made a substitute for sober discussion or stimulating conversation. Life is hard and is beset by difficulties and trials at every turn. Serious thought is needed. Most human-relations problems can be properly solved only in the light of Christian thinking.

Nevertheless, the value of humor must not be overlooked. It is a relief in our worried hours. And many times a stymied debate or an embarrassing situation has been resolved by a funny story.

We need to see the amusing side of our own words and acts. It is an achievement to be able to laugh at ourselves. An aged clergyman, a neighbor of mine, was going down an icy hill to the station the morning after a snowfall. His feet went out from under him and he landed heavily on the icy drive. Arising, he looked around and said, "At least, I landed where nature intended."

Home Mission Board of Pennsylvania Ministerium is Fifty Years Old

Difficulties and achievement of a half-century are reviewed by R. L. Winters, superintendent-elect

FIFTY YEARS AGO the cause of home missions in the Ministerium of Pennsylvania was in a disheartening crisis. There was no central board to guide this work. The



Dr. Roy L. Winters, pastor of Grace Church, Royersford, Pa., who accepted a call as superintendent of missions for the Ministerium of Pennsylvania. He begins Feb. 15, succeeding the Rev. Karl Henry, called by the ULC Board of American Missions.

Reared on a Lancaster County farm, Dr. Winters was graduated from Millersville State Teachers' College in 1913, Franklin and Marshall College in 1921, and the Philadelphia Seminary in 1924.

After serving churches in Lebanon and New Holland, Pennsylvania, he studied at Hartford Seminary, graduating in 1932. He matriculated at the University of Marburg, Germany, and received his doctorate of philosophy from the University of Edinburg, Scotland, in 1936.

Philadelphia City Mission Committee comprising 18 clergymen and 15 laymen was a group too unwieldy to give sure direction to young churches. With the new setup of conference boundaries in 1893 a controversy arose over the care of missions. Some felt that the conference presidents ought to be responsible for new congregations. Others were convinced that a head of synodical home missions was necessary. The discussion continued for a decade. Eight years after Dr. William Ashmead Schaeffer had become the first English superintendent of home missions in the Ministerium, an attempt was made to abolish his office. This uneasy situation prevailed at a time when opportunities for home missions were abounding because of the rapid growth of cities such as Easton, Lancaster, Philadelphia, and Reading.

IN THE MIDST of this controversy an effort was made to bring order into the missionary operations of the Ministerium. In 1892 the professors of the Philadelphia Seminary presented a paper to the synodical convention, bearing the title, "The Office of Oversight in the Lutheran Church." Among recommendations offered by the theologians was the appointment of a committee on missions comprising representatives of the various conferences with a superintendent who should be either president or secretary of the group. A superintendent was selected as the synodical head of missions, but the committee suggested was never authorized. In its place the Board of Missions was established on June 3, 1896. A list of 53 mission congregations was presented by the secretary of the Ministerium for transfer from oversight by the executive board to the care of the new agency.

Among problems facing the new board was the desire of some missions to remain

permanently on the funds of the synod. In an effort to make young congregations perceive their responsibility an "Application and Agreement" was adopted in 1900. Its provisions enabled the board to exercise strict supervision over the financial, devotional, and social life of the mission churches.

By 1905 THIS DIFFICULTY was disappearing, but another problem appeared—the need for closer association with the General Council. An English Home Mission Board was established, comprising seven members elected by the General Council and one from each of the co-operating synods. This agency was to be charged with the care of all English missions, and appointment of a superintendent, field missionaries, and other necessary personnel. To maintain a working relationship, the higher board was authorized to appoint an advisory member to every synodical board and to insist upon the monthly transmission of funds from the synodical treasuries to the General Council Board.

Because it was felt that the synodical boards were reduced to mere auxiliaries under this plan, a spirited debate took place at the annual convention in 1906. Charging that the proposed arrangement implied surrender of the care of synodical missions to the General Council, the opposing group presented a minority report. Their efforts were of no avail, for the Ministerium adopted the "Plan of Unification," essentially as prepared by the General Council. Just twelve years later the opposition was roundly sustained when the Ministerium assumed an encumbrance of \$40,000 as its share of the debt into which the higher board had fallen. This settlement was made necessary by the formation of the United Lutheran Church in 1918.

IN THE HALF-CENTURY that the Board of Home Missions of the Ministerium has been functioning, it has gradually enlarged its areas of usefulness. It has endeavored to provide ministry to Danes, Germans, Letts, and Slovakians in their native tongues.

With the organization of the Church of the Annunciation, Philadelphia, the work among the colored people has been given much promise. The rural church, once regarded as a feeder for the urban congregations, has assumed an identity in its own right, and with it has come the impetus to solve the problems of the union congregation. The most recent assignment to the board calls for a study of the overlapping boundaries of city parishes.

The chief concern of the Board continues to be the founding or reclamation of churches. More than 200 congregations have received assistance during the 50 years of existence. Some have been given only emergency grants. The great majority, however, have leaned heavily on the board for counsel and financial help.

This is the third and last in this series of articles on the Jubilee of the Board of Home Missions of the Ministerium of Pennsylvania and the Adjacent States.

Chimes to Memorialize Seaman

Holy Trinity Lutheran Church, Wilmington, Del., the Rev. James F. Kelly pastor, is the recipient of a set of chimes to be dedicated as a memorial to Walter G. Keen, Jr.

The donor is Mrs. Dell W. Keen, HA 1/c, his widow. She is a WAVE, stationed at the United States Naval Hospital at Bethesda, Maryland.

Mr. Keen was a motor machinist mate on the LST 282. He saw service in the advance section of the Normandy invasion. After this invasion was declared successful his ship was transferred to the Mediterranean Sea. He was killed Aug. 15, 1944, while taking part in the invasion of Southern France.

Georgia-Alabama Conferences Meet

Fall conventions of two Georgia-Alabama Synod conferences were held in November. They were Ebenezer Conference, Nov. 14, in Church of the Reformation, Savannah, and Northern Conference, Nov. 7, in St. Andrew's Church, Plains.

The Rev. Robert F. Shelby, Jr., was

elected president of Northern Conference. Other officers are the Rev. Dermon A. Sox, vice-president, and the Rev. John D. Zeigler, secretary-treasurer.

The topic for the Ebenezer convention was "The Church's Enlistment Program," discussed by the Rev. D. L. Heglar and the Rev. T. H. Weeks.

Nine Tons of Clothing Collected

The churches of southwestern Ohio, northern Kentucky and southeastern Indiana, in co-operation with the Lutheran Inner Mission League of the Miami Valley, shipped 83 bales, nearly nine tons, of good clothes and bedding to Easton, Pa., Dec. 20.

The clothing was for European relief in response to the appeal of Lutheran World Relief, Inc. With the co-operation of the Lutheran Inner Mission Society of Springfield, Ohio, and churches in west-central Ohio another shipment of similar size will be made soon.

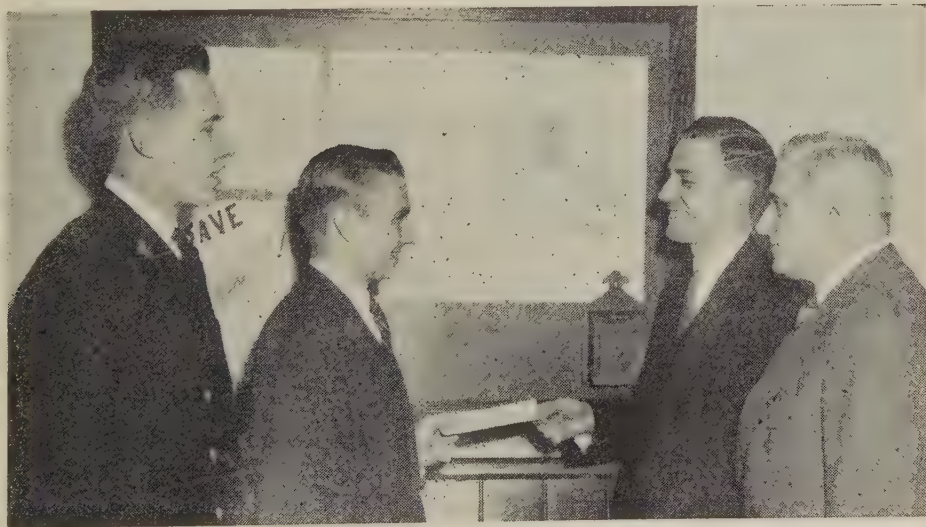
The entire facilities of the industrial de-

partment of the Dayton Inner Mission, directed by William F. Armstrong, were devoted to this purpose during November. The Rev. F. R. Stoneburner is superintendent of the league.

Church Gains 444 Per Cent in 20 Years

A 444 per cent increase in membership in 20 years is credited to Holy Trinity Church, Flint, Mich., whose pastor, the Rev. L. F. Gunderman ended his 20th year in the congregation at the close of the year.

During his pastorate the church developed from a small mission to sixth largest in Michigan Synod. A year ago the original first mortgage was liquidated and the congregation climbed into the ranks of those which pay their apportioned benevolences in full. Pastor and Mrs. Gunderman were honored at a reception following a special anniversary service. Dr. Calvin F. Stickles, president of the Michigan Synod, spoke.



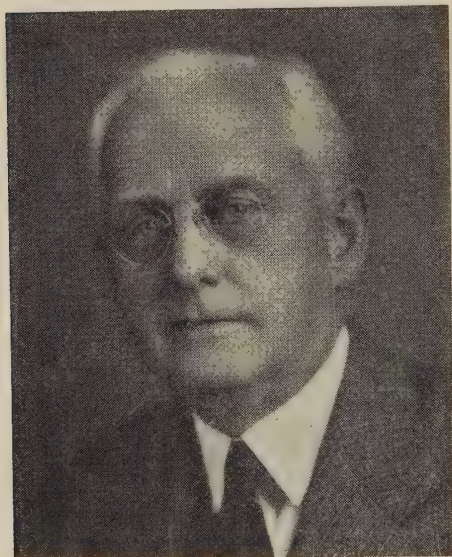
Responding to unique posters, strategically located alms boxes and pertinent personal appeals, the students of Philadelphia Seminary recently collected \$260 which they earmarked for Lutheran World Relief, Inc. Participation was 100 per cent. The students expect to repeat this performance with a Lutheran World Action drive in May. Above left, Carl H. Mau, Jr., alms box chairman, sees Donald F. Bautz, who managed the drive, present a check to Narberth Stracker, student body president. Dr. Paul J. Hoh, seminary president, is at right.

Retiring Pastor Would like to be Starting Ministry in These Days

Dr. William J. Miller, Jr., to Retire as Pastor of Tabernacle Church, Philadelphia

"These are such challenging days. . . . I would love to be beginning my ministry now!"

Dr. William J. Miller, Jr., spoke those



Dr. William J. Miller, Jr.

words just before entering the chancel for the service at which he announced his decision to retire as pastor of Tabernacle Church, Philadelphia, Pa.

When Dr. Miller concludes his active ministry Jan. 31, he will have been pastor of Tabernacle Church almost 38 years. This was his first pastorate, and he is the congregation's first pastor.

He went to Tabernacle, May 1908, upon graduation from Gettysburg Seminary. His theological education had begun in 1900, but the desire for active service caused him to interrupt his studies and become

state student secretary of the YMCA for five years.

At the start of Dr. Miller's pastorate, Tabernacle was a newly organized mission congregation of about 80 members. Its place of worship was a "portable" frame building, 24 x 36 feet.

In 1914 the present parish education building was erected, providing a large auditorium, classrooms and a gymnasium. By 1927 the congregation had outgrown even this building. A long-range building program was climaxed with the erection of a beautiful Gothic edifice in which the congregation worships today. The cost of these buildings exceeded \$300,000, but the present debt is only \$11,000.

During the long pastorate there have been about 2,300 accessions, over 700 baptisms, and 434 weddings. Early this month Dr. Miller conducted his 1,000th funeral.

On retirement, Dr. Miller will become pastor emeritus of the congregation. The Rev. Henry Benner Luffberry, who came to Tabernacle in 1944 as associate pastor, has been elected pastor. A graduate of the Philadelphia Seminary, Pastor Luffberry formerly served St. John's Church, South Pottstown, Pa.

Utica Church Notes Progress

More than \$1,500 was spent by St. Paul's Church, Utica, N. Y., for benevolent causes in 1945, it was announced at the annual congregational meeting, Jan. 7.

Other items denoting progress during the past year included liquidation of the church debt, installation of nine stained glass windows depicting the life of Christ, launching of an \$8,500 campaign to renovate the exterior of the church, renovation of the interior at a cost of \$3,500, renovation of Sunday school rooms and church parlors, and reception of 28 new members.

The report was made by Mr. Albert G. Zumbrun, president of council. Dr. Paul E. Arnold is pastor.

Baltimore Pastors to Discuss Full-Time Synod Presidency

By J. FRANK FIFE

BALTIMORE—Should Maryland Synod have a full-time president?

That question will be debated by members of the Lutheran Ministers' Association, here, at the January meeting. Dr.

MARYLAND

John L. Deaton will present reasons for retaining the present part-time executive position, and the Rev. J. Frank Fife will present arguments for a full-time president.

At the last meeting of synod the executive committee was instructed to study the problem and make recommendations. The synod has approximately 140 congregations.

CONGREGATIONS are responding to the appeal for Lutheran World Relief. The Inner Mission Society is acting as a clearing house for Baltimore churches. A three-car garage at the rear of the society's headquarters is almost filled with clothing.

THE REV. WESLEY L. SADLER, missionary on furlough from Africa, will return to his field of service soon. Epiphany Church, the Rev. Augustus Hackmann pastor, supports Missionary Sadler. He spoke to members of Epiphany congregation, Jan. 22.

BALTIMORE DISTRICT LUTHER LEAGUE held a banquet meeting at Trinity Church, Dr. P. S. Baringer pastor. Speaker was Dr. Lloyd M. Keller, president of Maryland Synod.

A HUNDRED workers and teachers attended the demonstration program of audio-visual education, presented at the Lutheran Church of the Holy Comforter, by Dr. Ralph D. Heim and three assistants. Dr. Heim showed the latest equipment for production of sound films, film-slides, and kodachrome slides. Third Church, Ascension and Holy Comforter sponsored the program.

CHRIST CHURCH, Baltimore, recently called Howard O. Baily as assistant pastor. He

was ordained and installed Dec. 30. President Keller officiated and Dr. George A. Greiss, Allentown, Pa., his home pastor, preached the ordination sermon. Dr. John L. Deaton and Secretary of Synod Fife assisted in the service.

THE REV. WILLIAM W. MILLER, Silver Spring, has accepted a call to Trinity Church, Hooversville, Pa. Pastor Miller is a member of St. Luke's Church and supplied the pulpit during the illness of the late Dr. Raymond C. Sorrick.

ASCENSION CHURCH, Stoneyhale, Baltimore, has been making rapid progress during the few years of its existence. It is a mission congregation begun in 1942 under the auspices of the Board of American Missions and the Maryland Synodical Missions Committee.

Membership growth during 1945 was 104, which far surpasses any previous year. In three years the membership has grown over 500 per cent.

The Sunday school has had a similar growth beginning with an enrollment of 42 in October 1942, and now having 300. This represents a growth of over 700 per cent.

The congregation worships in a home using all three floors. The growth has made the present facilities inadequate. In co-operation with the Board of American Missions, the congregation has purchased a site on York Road, a main thoroughfare. The building committee hopes to begin construction of the parish building this spring.

In three weeks more than \$20,000 was pledged or given in cash by the members and friends of the congregation. In addition to this sum, the building fund already had \$19,000.

Ascension Church is sending a son into the ministry. Immediately after his separation from the U. S. Army Air Corps, Mr. Walter Kloetzli, Jr., entered the seminary at Gettysburg.

The Rev. Roland W. Renkel is pastor of this mission congregation.

A DOUBLE ANNIVERSARY was observed in Grace Church, Baltimore, Nov. 25. The

occasion marked the 60th anniversary of the congregation and the 15th anniversary of its present pastor, Dr. Paul A. Weidley. Fourteen new members were received.

A baptistry was dedicated Dec. 16, in memory of Mrs. Charles Bohn, a member of the congregation for many years.

Pastors who have served this congregation during the 60 years are: Drs. H. H. Weber, O. C. Roth, William Freas, Harry Newcomer, Edward Byers and Paul A. Weidley.

American and United Lutherans Plan Joint Evangelism Program

By F. E. STROBEL

TOLEDO—American Lutheran and United Lutheran congregations of this city are co-operating in a program of evangelism.

Preliminary plans were made by a committee representing both Lutheran bodies. The plans were approved and furthered at a dinner meeting, Jan. 17, at which the pastor and three lay people from each congregation were in attendance.

More than 500 lay visitors are expected to call on 3,000 prospective church members in the Toledo area when the program gets under way next month.

THE ULC PASTORAL ASSOCIATION of Toledo elected officers for 1946 at the Dec. 10 meeting in St. Paul's Church, Temperance, Mich. The Rev. J. W. Wahl succeeds Dr. W. Carl Satre as president, and the Rev. Paul Getter replaces the Rev. William Makley as secretary. The Rev. W. W. Larson was re-elected vice-president. Mr. Ronald Gregg spoke to the pastors about their responsibility for good government in the city. His topic was "Future of the Church in Toledo."

MESSIAH CHURCH, Point Place, Toledo, the Rev. J. R. Baldwin pastor, celebrated its 20th anniversary Dec. 9 to 16. Dr. E. Clyde Xander and the Rev. Carl A. Driscoll were speakers. The congregation plans to liq-

uidate its entire indebtedness of \$5,625 during 1946.

HOPE CHURCH made an effort during its visitation for 1946 to raise, in addition to its budget, a sum to complete the tower on the church, make other improvements, and liquidate considerable of its present indebtedness. The effort was very successful, Pastor Larson reports.

GLENWOOD CHURCH reported a successful year for 1945. The work of Dr. A. E. Bell and assistant, the Rev. G. Paul Lottich, has brought the baptized membership to 2,208. The adult accessions for 1945 were 132, and infant baptisms 59. More than one-half of all the service men and women have returned to their civilian life.

BETHANY received its newly called pastor, the Rev. J. Alfred Updegraph, Nov. 18. A reception was held the same evening in honor of Pastor and Mrs. Updegraph. He was installed by Dr. Satre, Nov. 25.

FIRST ST. MARK's, served by the Rev. Edward Orinson, has pledged over \$13,000 for a new building, more than half of which is already in the treasury. It is the hope of the congregation that a new house of worship may be erected within a year. The membership is increasing at a healthy rate.

AUGSBURG has about completed its first step in the enlargement of the church building. The increased seating capacity of 125 is now available. Dr. Satre is receiving the hearty support of his people in this work. The congregation suffered considerable loss in the fire that partly destroyed the residence on Sylvania Avenue which was used for Sunday school and Boy Scout work. In rebuilding it will be enlarged for educational purposes.

The year-round program of evangelism brought rich fruits for Augsburg. The adult membership was increased by 246. This number, broken down, represents 59 by letter, 92 by restoration and reprofession, 74 by confirmation, and 21 by adult baptism. Eighty baptized children came with the adult accessions and 74 were added by infant baptism, making a total

NEW LENTEN AIDS for PASTORS and CONGREGATIONS

Lent, this year, can be more fruitful for you than ever. These two new Lenten aids meet pertinent needs in the pastor's study and Christian home. Anticipated demands for these editions make it important that you order your copy now.



Last Two Series
Sold Within Month
of Publication



Filled with New Ideas
for a New Lenten Season

DIVINE INVASION

edited by Paul Z. Strodach

Here is stimulating sermon material for **Sundays preceding and during Lent, Holy Week and Easter**. Eighteen able pulpites have contributed their thinking. The evangelistic note is sounded in contemporary terms and is pertinent to everyday preaching problems. **Over 200 pages.**

CLOTH \$2.00

Every Christian Home Can Receive
New Spiritual Strength from This Latest
Booklet for Daily Lenten Devotions

BEING CHRISTIAN

by Rev. J. Henry Harms

Ideal for distribution to every house in the parish. Timely, realistic messages—48 in all—requiring only a moment's reading time. Includes Scripture reading, text, message and sentence prayer. **\$2.00 a hundred (postpaid)**



ORDER NOW

The UNITED LUTHERAN PUBLICATION HOUSE

1228 Spruce Street, Philadelphia 7, Pa.

Chicago 11

Pittsburgh 22

Columbia 3

of 400 added to the baptized membership. This raised the baptized membership to 2,215. Dr. Satre is assisted by Dr. F. E. Strobel, pastor emeritus of Hope Church.

ST. PAUL'S, Paulding, called the Rev. John R. Bender, who for almost five years served as chaplain in the First Army under General Hodges. Pastor Bender was on terminal leave as major. He took charge of St. Paul's, Dec. 9 and was installed, Dec. 30 by F. E. Strobel at the request of President Miley.

ST. PAUL'S CHURCH, Marion, served by Dr. Henry Schaeffer, held a mortgage-burning service, Nov. 4. The congregation is now free from debt. Dr. Schaeffer, in addition to his pastoral duties, served as Protestant chaplain in the camp for prisoners of war in Sciota Ordinance Plant.

Lutherans in Lone Star State Minister to Rising Population

By JAMES F. VORKOPER

A survey of activities in Texas at the close of the year indicates Lutherans are preparing to minister to an increased population from war-born industries and military establishments in the Lone Star State.

Chief among these were efforts to enlarge the mission program of the synod.

TEXAS The Brotherhood, at its convention in Goliad, brought forth a resolution in which it requested permission to raise a Home Mission Loan Fund to establish new work in Texas. The problem also was discussed at the synodical convention in Weesatche. At a recent executive committee meeting a plan was approved. It will be presented at the spring convention.

Indicative of the need is the situation in the lower Rio Grande Valley. Reports have it that hundreds of persons, tiring of shoveling snow in the North, are moving into the valley.

Holding the fort for the ULC in this area is one lone mission—Grace Church, Har-

lingen. However, eight Missouri Synod, three American Lutheran and an Augustana church are flourishing in this tip of the United States. Augustana intends to establish another church soon and the ALC and Missouri groups are doing extensive work among the Mexican population.

THE WOMEN of the Texas Synod proved during the year that the wider interpretation of women's work can be a success. Congregations not having a Women's Missionary Society are being invited to the convention of the WMS. An increased attendance of 150 was noted in Yoakum in 1944. More than 250 women attended the annual convention last October, and all were made to feel that they had a part in developing the missionary idea in the synod. Increases in offerings from more organizations throughout the year were noted. Offerings were \$1,000 more than last year.

Mrs. N. K. Kern, Grace Church, Houston, was re-elected president. Sister Mildred Winter and Mrs. Theodore Braun, wife of Dr. T. Braun of the ALC mission in New Guinea, were guest speakers. Sister Mildred brought greetings from the Deaconess Board and explained the work and the need of a deaconess. Mrs. Braun told of her experience as a Japanese prisoner.

The Rev. Carl J. Deithloff, Faith Church, San Antonio, sponsor for women's work of the synod, preached the sermon at the communion service with the new pastor of United Dr. Martin Luther Church, Shiner, the Rev. Edwin J. Oehlke, reading the liturgy.

The women of synod voted to establish a camp fund for the youth of synod and gave \$300 for the cause.

PORT LAVACA-TIVOLI PARISH will soon be under the spiritual care of the Rev. Walter Lentz, at present assistant pastor of Trinity Lutheran Church, Victoria.

The Victoria Church, of which President of Synod J. M. Schedler is pastor, recently purchased new property adjoining the church to provide space for future expansion of the Sunday school.

St. JOHN'S CHURCH, Goliad, the Rev. Delmar I. Dolton pastor, voted recently to relocate the church, which is hidden from the main highway and some distance from the central part of the town. Pastor Dolton edits the *Texas Lutheran*.

DR. L. C. KLEINECKE was elected general superintendent of St. Mark's Sunday school, Cuero, for the 56th time. Like many other congregations St. Mark's gathered clothing for the suffering people of Europe. Pastor A. A. Hahn has done outstanding work in keeping up with his men and women in service during the war and his congregation is bearing fruits from his efforts as the boys return home.

TREASURER E. C. VOGT reports that at the end of October the income objective was \$1,277 ahead of last year.

MISSIONS in San Antonio and Corpus Christi, Faith and St. Mark's respectively, are anxiously awaiting the signal to go ahead on their building programs. Dr. Wm. I. Guss has served as interim pastor for over a year in Corpus Christi.

THE FRAUEN VEREIN of the bilingual Philadelphia Church, Swiss Alp, near Schulenberg, of which the Rev. F. E. Eilers is pastor, celebrated the 50th anniversary of its organization. The Rev. N. H. Kern, Houston, who had spent his boyhood in that community where his father was pastor for many years, spoke. At this celebration three Life Membership Pins of the Women's Missionary Society were presented by Mrs. N. H. Kern, president of the state organization. The recipients were Mrs. Paul Jaenichen, president of the local women's group; Mrs. F. E. Eiler, wife of the pastor; and Mrs. Henry Roitsch, mother of the pastor's wife and oldest living charter member of the organization. This was the first Ladies' Aid group of the Texas Synod to bridge the gap between the Ladies' Aid and the WMS. There are 50 members in the 50-year-old organization.

GRACE CHURCH, Harlingen, J. F. Vorkoper pastor, enters the new year as a self-supporting congregation after using financial "crutches" for 20 years supplied by the Board of American Missions. A small debt

incurred by purchasing the nextdoor property is being paid off rapidly. Over \$3,000 was given to the building fund in 1945 by this little congregation of 91 communing members.

PRESIDENT J. M. SCHEDLER recently visited in the north and spoke at the 100th anniversary of Pastor Vorkoper's home town church in Sharon, Wis. He interviewed Texas ministerial candidates and attended a meeting of the board of trustees of Midland College and Western Seminary.

GRACE CHURCH, Houston, took a step forward by buying an excellent property a short distance from their present location. This congregation is in need of a new church and school edifice. Her sister congregation, Redeemer, the Rev. Louis H. de Freese pastor, is also planning to relocate and build in a more advantageous position.

When in the Palm Beaches visit

The First United Lutheran Church

318 LAKEVIEW AVENUE

WEST PALM BEACH - FLORIDA

Rev. William Long Dowler, Pastor

CHURCH SCHOOL 9:45 A. M.

THE SERVICE 11:00 A. M.

A HEARTY WELCOME AWAITS YOU

THURSDAY NIGHT, 7:30

Philadelphia's Largest Regular Mid-Week Prayer Service. Known to the hundreds who attend as "A Spiritual Stepping Stone Between Sundays."

DR. ROSSSTOVER'S "Heart-to-heart" Bible Talks, the "Friendly Sing" broadcast over WDAS, the soloists, the musicians and the fellowship help one to "maintain the spiritual glow."



The Friendly Tabernacle

Broad Street and Roosevelt Boulevard

(Broad Street Subway to Hunting Park Station)

Church Plans \$60,000 Plant

The congregation of St. Luke's Church, Florence, S. C., plans erection of a \$60,000 church building this spring. The building committee revealed that lots have been purchased on the southwest corner of King Avenue and Winston Street.

The present church was erected in 1906. It occupies the corner of Palmetto Street and Railroad Avenue, where an underpass of the railroad to Charleston now is under construction. Considerable opposition and discussion was raised when the underpass was proposed, and the city finally agreed to buy the church and the lot on which it stands, since its proximity to the railroad would make it unsuitable for church and Sunday school purposes.

Architects are working on plans of the new place of worship, which is to be Gothic in design. The parish house will include an assembly and social hall, classrooms and office. The pastor is the Rev. Enoch D. Stockman.

MIAMI

When in America's Civilian and Military Health Center in Florida Visit

HOLY TRINITY

United Lutheran Church

Eighth Avenue S. W. and Second Street

LUTHER A. THOMAS, D.D., Pastor

CHURCH SCHOOL, 9:45 A. M.

THE SERVICE, 11:00 A. M.

A HEARTY WELCOME AWAITS YOU

Gowns for Pulpit and Choir

Superfrontals, pulpit and lectern hangings, bookmarkers, communion linens. Catalogue on request.

J. M. HALL, INC.

Office and Salesroom,

14 W. 40th St., New York Tel. CHickering 4-3306

Here is the Easiest Way to WRITE for PAY

Hundreds of editors are offering \$1 to \$100 for short paragraphs, etc. I have helped scores of new writers get checks. Send postcard for information—FREE. No obligation.

FREE

LESSON

SAUNDERS M. CUMMINGS

Box 609-L

Colorado Springs

Colo.

Changes of Pastorate

BAUMGARTNER, HUGH E., JR. From Redeemer Church, Atlanta, Ga. (Assistant Pastor.) To Holy Trinity Church, Elberton, Ga. Box 536.

FAFNIS, EGILL H. From Glenboro, Manitoba, Canada. To Vikur Church, Mountain, N. D.

FRANK, ALFRED O., D.D. From Salem Church, Fremont, Nebr. To Reformation Church, St. Paul, Minn. 1030 Laurel Ave.

JENSEN, EVERETT J. Defense Area Pastor, Vancouver, Wash. To National Lutheran Council, New York. 231 Madison Ave.

KAUFMAN, J. BRUCE. From St. Johannes Church, St. Clara, W. Va. To St. John's Church, Davis, W. Va.

McCUNE, JOHN C. To University of North Dakota. University Station, Grand Forks, N. D.

MILLER, L. S. G., D.D. Board Missionary, Elberton, Ga. To Grace Church, Laurel, Miss. 812 N. Seventh Ave.

MOEHRING, RUDOLPH. From St. Paul's Church, Glenvil, Nebr. To St. Paul's Church, Hastings, Nebr. 506 S. New York Ave.

MUNSTER, KENNETH W. From St. Mark's Church, Trafford, Pa. To St. Paul's Church, Huntington, W. Va. 721 Twelfth Ave.

RHODA, CLARENCE W. From St. Peter's Church, Philadelphia, Pa. To Union Church, York, Pa. 404 W. Market St.

ROSS, IVAN C. From Chaplaincy. To St. Andrew's Church, Chicago, Ill. 3646 Mag-nolia Ave.

SCHOLL, TITUS R. From Mediator Church, Philadelphia, Pa. To Tucson, Ariz., as Board Missionary. 1917 E. Silver St.

SIPES, WILLIAM A. Board Missionary. From Collinsville, Conn. To Brooklyn, N. Y. 564 Second St.

UPDEGRAFF, J. ALFRED. From Paulding, Ohio, Parish. To Bethany Church, Toledo, Ohio. 2121 Talbot Rd.

VAN DEUSEN, ROBERT E., Service Center Pastor. From Kansas City, Mo. To Washington, D. C. Lutheran Service Center, 736 Jackson Pl., N. W.

WEISENBORN, FREDERICK. From First Church, Syracuse, Nebr. To St. John's Church, Scribner, Nebr.

DECEASED

Johanna Alberti

Mrs. Johanna Alberti, 57, former missionary to East Africa and wife of the Rev. John Alberti, pastor of St. Paul's Church, Olney, Philadelphia, died Dec. 26, in Lankenau Hospital.

Pastor and Mrs. Alberti were married in Mbaga, Tanganyika territory, East Africa, when both were missionaries there 34 years ago.

In addition to her husband, Mrs. Alberti is survived by a daughter, Sister Eva Alberti, a deaconess in Children's Hospital, Philadelphia, and five sons, Sgt. Harry Alberti, Pvt. Siegfried Alberti, the Rev. Gottfried Alberti, pastor of Zion Church, Ridgefield, N. J.; John Alberti and Paul Alberti, a student at the Philadelphia Seminary.

Nellie V. Bickel

Mrs. Nellie V. Bickel, wife of the Rev. Harvey Bickel, pastor of Solomon Church, Chambersburg, Pa., died Dec. 19. The Rev. William J. Schultz, Orrstown, Pa., conducted services Dec. 22, assisted by the Rev. J. C. Sanders, Marion, Pa.

Ernest L. T. Engers

Dr. Ernest Lewis Theobald Engers, 88, retired pastor of Pittsburgh and senior of the ministerium, died Dec. 28 at Columbus, Ohio. He was buried in that city Dec. 31.

The oldest graduate of Capital University, he left the institution in 1878 and completed his preparation for the ministry in Capital Seminary in 1881. He was born in Shippenville, Pa., April 4, 1857. His wife died last January.

During the 63 years of his active ministry he served congregations in Warren, Findlay, Toledo, Wadsworth, and Columbus, Ohio, Erie and Homestead, Pa., and for 18 years preceding his retirement in 1942, was pastor of Messiah Church, Pittsburgh. For the past four years he made his home with his daughter, Mrs. W. S.

Ingersoll of Columbus.

During his ministry, he organized nine missions, built four and remodeled five churches, and built four parsonages. In the former District Synod of Ohio he held at various times the offices of president, secretary, missionary president, and missionary secretary. Thiel College honored him with a doctorate of divinity.

He had a keen interest in music, frequently directing his own choirs, and occasionally serving as organist.

In addition to his daughter in Columbus, he leaves two other daughters, Mrs. William Everhard, Wadsworth, Ohio, and Mrs. E. L. Bowers, East Aurora, New York, and a son, Clarence, of Philadelphia.

FOR SALE

Clergyman's black broadcloth suit. Long coat, hand-tailored, worn four times. Size 38. Write: Box 236, Penney Farms, Florida.

It's a Big Step!

From high school to a college education
From life at home to living with others
From supervision to responsibility

Marion College

"The only junior college in the United Lutheran Church"

Teaches how to study

Gives careful supervision of social growth

Provides opportunity for character development

IN DISTINCTIVELY CHRISTIAN ATMOSPHERE

Courses in—liberal arts, home economics, pre-nursing, pre-social work, pre-church work, merchandising, business, pre-technician, music, speech, church music

For information write—

The Rev. Henry E. Horn, President
Box K, Marion, Virginia

Clara A. Hamsher

Mrs. Clara A. Hamsher, 85, mother of Dr. M. R. Hamsher, president of the Central Pennsylvania Synod, died Dec. 21. She was buried in Cedar Grove Cemetery, Chambersburg, Pa., Dec. 24.

The widow of Oliver C. Hamsher, Fayetteville, Pa., Mrs. Hamsher was born near Gettysburg, April 17, 1860.

In addition to Dr. Hamsher she is survived by daughters Elsie M. Hamsher, Mrs. Edgar Welker, Mrs. Roy W. Small, and Ruth A. Hamsher, and sons E. Merle Hamsher and R. Harold Hamsher.

Mrs. William L. Hunton

The funeral of Mrs. William L. Hunton, widow of Dr. Hunton, former literature manager of the United Lutheran Publication House, was held in St. Michael's Church, Germantown, Pa., Jan. 3.

Mrs. Hunton died at the age of 83 years in the home of her daughter, Mrs. F. M. Porch, Baton Rouge, La. She was buried in Bethlehem, Pa.

A resident of Philadelphia for many years, Mrs. Hunton was editor of the former "home circle" department of THE LUTHERAN.

Robert L. Leatherman

The Rev. Robert Lee Leatherman, 82, pastor of Nativity Church, Detroit, Mich., died Dec. 21. He had served the church since its founding 18 years ago. He was buried at Utica, Md., where he spent his boyhood.

Born in Lewistown District, Frederick County, Md., he was graduated from Roanoke College in 1888 and following graduation from the Philadelphia Seminary in 1891 was ordained in Pottstown, Pa.

Pastor Leatherman was one of the organizers of the Synod of the Northwest. His first parish was Salem, Minneapolis, Minn. Other parishes he served were in Washington, Atlantic City, N. J., Philadelphia, Wilkinsburg, Ruffs Dale, Mt. Pleasant and Reynoldsville in Pennsylvania.

He served in the gospel ministry nearly 55 years. The larger part of his ministry was spent in developing small congregations, many of which have grown to be strong churches. Mr. Leatherman was known as an excellent extemporaneous speaker. Among his wide and varied interests in life was a fondness for both instrumental and vocal music.

He is survived by his widow and three brothers, Harry, Orastes and Luther Leatherman.

Ruth W. Leshor

Mrs. Ruth Wagenman Leshor, 45, wife of the Rev. Royal E. Leshor, pastor of St.

CHICAGO Lutheran SEMINARY Theological CHAPLAINS

soon to be separated from the army or navy, or already discharged, are invited to register for the Seminary's 1946 POST-GRADUATE COURSES FOR CHAPLAINS

Graduate school credit toward advanced degrees!

Tuition and other educational costs will be met by the U. S. Veterans' Administration, under terms of the G. I. Bill of Rights.

First Quarter—11 Wks.—Begins Feb. 18

Second Quarter—11 Wks.—Begins May 6

Summer Session—6 Wks.—Begins July 22

Chaplains may register for one term or longer.

Courses especially planned for chaplains will be offered in the four major theological fields. Chicagoland's unsurpassed clinical, inspirational, cultural, and recreational centers will be drawn upon further to enrich the program.

THE BOARD OF EDUCATION OF THE
ULCA WARMLY ENDORSES THIS
SPECIAL PROGRAM

Dormitory quarters for men are now available—also a few rooms for married couples. Meals in the Refectory.

For information, write

Charles B. Foelsch, Ph.D., President
Maywood, Illinois

The normal curriculum for undergraduate and graduate students continues as usual. The new catalog will be ready January 10.

Mark's Church, Chicago, died Dec. 30.

She was born in Greenville, Pa., and was educated in the Greenville schools and Thiel College from which she was graduated in 1922.

In addition to her husband, Mrs. Leshner is survived by her mother, Mrs. Nettie Wagenman; two sons, Robert and William; and a sister, Mrs. Bertha Allen.

Henry D. C. Loemker

Henry D. C. Loemker, 71, statistician of the Kentucky-Tennessee Synod since its inception in 1934, died Dec. 23, as the result of a stroke.

Mr. Loemker was a member of Fenner Memorial Church, Louisville, and one of its strongest supporters. He was former president of the Fenner Memorial Men's Bible Class and was also business manager of the old Louisville Lutheran Athletic Association.

From 1922 until 1934, Mr. Loemker was statistician of the Indiana Synod.

Burial was in Cave Hill Cemetery Dec. 26 with Pastor Roger G. Imhoff in charge. Dr. J. E. Stomberger, president of synod, gave a short message, and prayer was offered by Chaplain F. O. Taafel, former pastor at Fenner Memorial.

Paul Sieg

The Rev. Paul Sieg, retired, of Churchville, Va., died Dec. 19, in the King's Daughters' Hospital, following a brief illness.

Aged 79 years, he was born in Churchville, a son of the late Mr. and Mrs. Henry B. Sieg. An honor graduate of Roanoke College in 1887, he taught mathematics at his *alma mater* for three years before entering the Philadelphia Seminary.

Following his ordination in 1893, he served pastorates at Wytheville, Bristol, Radford, and Danville in Virginia. While in the active pastorate he was appointed by the Governor of Virginia on a commission to select a site for Radford State Teachers' College. He also was president of the Western Conference of Southwest-

ern Virginia Synod, chairman of the board of Marion College and of the board of the Lutheran Orphans' Home, Salem.

In 1912 he accepted the chair of Bible and philosophy at Elizabeth College, Salem, remaining there until the institution was destroyed by fire in 1922. He then became treasurer of Lenoir-Rhyne College, Hickory, N. C., and four years later became acting superintendent of the Orphans' Home at Salem. He resided in Churchville the past 17 years.

PRAYERS

23RD PRINTING

By Dr. L. M. Zimmerman

A Rare Gift Book.

Pocket Size—Bound in Cloth.

Postpaid, 35c each, Three for \$1.00.

GOD'S LIVING TRUTHS

By Dr. L. M. Zimmerman

Pocket Size. Cloth Bound. Postpaid, 50c

THE ANSGAR LUTHERAN—"Very helpful to the devout reader. Makes a fine gift for birthdays, etc."

THE PRESBYTERIAN—"Its devotional content will fit into many a spiritual need."

Order from United Lutheran Publication House
1228 Spruce Street, Philadelphia 7, Pa.

CLERICAL PULPIT ROBES

Choir Gowns in All Styles

CASSOCKS

SURPLICES—STOLES

CHURCH HANGINGS

ALTAR LINENS

CLERICAL SUITS—CLOAKS

RABATS—RABAT VESTS—COLLARS—SHIRTS

Inquiries Invited

C. M. ALMY & SON, INC.

562 Fifth Avenue, New York 19, N. Y.



Surviving are his widow, two daughters, Katharine and Martha Sieg, and two sisters, Mrs. L. B. Myers, Hanover, and Mrs. George B. Dudley, Carbondale, Colo.

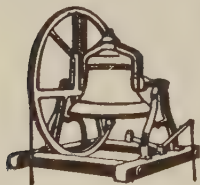
Sarah Aiman Slifer

The funeral of Mrs. Sarah A. Slifer, wife of Mr. Belding B. Slifer, was held Jan. 9, in Zion Church, Whitemarsh, Pa. Her husband was president of the ULC Board of Pensions and Relief until 1944. Mrs. Slifer died Jan. 7. They resided in Jenkintown, Pa.

Ada N. Stettler

Mrs. Ada Naomi Stettler, wife of the Rev. Marvin H. Stettler, pastor of St. Paul's Church, Reading, Pa., died Oct. 16, in Shillington, Pa.

A native of Mohnton, Pa., she was a daughter of the late Mr. and Mrs. James I. Gougler. Surviving in addition to her husband are two sons, James and John, and two daughters, Mary and Ruth.



**MENEELY
BELL CO.**

22 RIVER ST.,
TROY, N. Y.

BELLS

LLOYD A. POTTEIGER

PAINTER and INTERIOR FINISHER

222 S. Carol Boulevard

Highland Park Upper Darby, Pa.

Sunset 3224

*Estimates and color schemes
submitted on request.*

A Choir at its Best... is
Always Well Dressed



CHOIR ROBES...carefully tailored, correct styles, lovely colors, beautiful draping materials...

PULPIT ROBES of distinction.

COLLEGIATE CAP AND GOWN CO.

117 N. Wacker
CHICAGO 5, ILL.
CHAMPAIGN, ILL.

365 Fifth Ave.
NEW YORK 1, N. Y.
COLUMBUS 15, OHIO

C. G. Swanson

A member of the ULC Board of Pensions and Relief since 1940, Mr. C. G. Swanson died Nov. 1, at his home in Chicago as he was preparing to attend a meeting of the board in Philadelphia.

An ardent churchman, Mr. Swanson was vice-president of the Illinois Synod Board of Home Missions, frequently represented the synod at ULC conventions, and served as a member of the council of Holy Trinity Church. He also was a director of the Swedish Old People's Home, Evanston, Ill.

Surviving are his widow and a daughter, Mrs. Arthur Elsworth.

Notices

ADDRESS WANTED:

Address of Paul and Lene Gauger, nee Gatzke, is wanted. Write information to Albert Schneck, 840 N. 42d St., Philadelphia 4, Pa.

PARISH SECRETARY

Nativity Church, Philadelphia, is seeking a parish secretary. Applicants may write to the Rev. Warren C. Johnson, 3501 N. 17th St., Philadelphia 40, Pa.

Calendar

JANUARY

- 28-31. California Synod. St. Michael's Church, Berkeley, Calif.
- 30-31. Board of Foreign Missions, New York City
- 31. Executive Board, United Lutheran Church, New York City

FEBRUARY

- 5-7. Georgia-Alabama Synod. Redeemer Church, Macon, Ga.
- 5-8. Virginia Synod. St. Mark's Church, Roanoke, Va. Begins 7.15 P. M., Feb. 5
- 12-14. South Carolina Synod. St. Paul's Church, Columbia, S. C. Begins 11 A. M., Feb. 12
- 26-28. North Carolina Synod. Augsburg Church, Winston-Salem.

You Have

OFFICIAL BUSINESS

with the

1946 YEAR BOOK

of the
UNITED LUTHERAN CHURCH
IN AMERICA

Its facts, figures and information about the U. L. C. A. are official when they are in the Year Book. Order your copy now.

● ● **258 Pages** filled with pertinent information about U. L. C. A. for pastors and laymen alike.

● ● **Congregational Directory** gives latest membership and budget data.

● ● **Clerical Register** names all pastors and their addresses in U. L. C. A.

● ● **Fifty Different Departments** report the scope and status of their work within the U. L. C. A.

Price 25 cents
a copy

Quantity prices
on request

THE Book for Interested Lutherans

THE UNITED LUTHERAN
PUBLICATION HOUSE

1228 Spruce Street, Philadelphia 7, Pa.

CHICAGO 11

PITTSBURGH 22

COLUMBIA 3

in conclusion

IT'S A GOOD THING most of us clergymen who have offices in the Muhlenberg Building in Philadelphia are out in the congregations each Sunday. We conduct services in parishes which are without pastors, or help in some other way. What we learn as we go around—and what must be learned over and over—is that the real life of the church is in the congregations, not in the buildings where church executives have their offices.

This morning I administered communion in a church in a near-by state. During communion a minister sees row after row of faces appearing at the altar rail. Of course the pastor of a congregation knows these faces. Even a "fifth wheel" pastor, who takes another's place in an emergency, can read much in the strange faces he sees. "... Shed for *thy* sins," he says as he takes the cup to each. These are the people, in greater need of salvation than most of them know. And this is the Church, with the real presence of the Lord Jesus in it.

WHAT A SACRED TRANSACTION takes place in church! People receive the grace of God. Many of them couldn't even begin to explain the grace of God. And the people who do the explaining in the various books of theology had better keep those rows of faces in their minds as they write. The minute the teaching, worship, or administration of the church gets out of touch with the people in the pews or at the altar rail, it loses all value.

Perhaps a "tramp preacher" such as I, who goes from church to church without a congregation of his own in

which to minister, gets a more complete picture of the whole church than others do. I know people in many villages and cities who are faithful to the church to the very limit of their strength. It helps a lot, in certain hours, to be able to remember these people. The Lord Jesus has plenty of witnesses, though most of them can't make speeches or write books.

The inner life of the church isn't in the office buildings. It's hidden in secret places, here and there throughout the congregations.

INTRODUCTIONS

Frederick J. Lipp is a U. S. Naval Correspondent, and a member of Glenwood Church, Toledo, Ohio.

Dr. J. Roy Strock is a secretary of the ULC Board of Foreign Missions. He has had a distinguished career as a missionary in India.

Dr. Oscar W. Carlson is secretary of evangelism of the ULC Board of Social Missions.

Dr. Amos J. Traver is a LUTHERAN staff writer, and professor at Hama Divinity School, Springfield, Ohio.

J. Brooks Moore is a Philadelphia Lutheran layman, and—as he explains in "South Sea Adventure"—was in service in Melanesia when the opportunity for missionary work confronted him. So greatly have his experiences influenced him that he has decided to abandon his career in the advertising profession and prepare for the ministry. He is enrolling as a special student at Mt. Airy Seminary.

Elson Ruff

The Most Important Publication of 1946!

REVISED STANDARD VERSION THE NEW TESTAMENT

MORE INTERESTING — EASIER TO READ — BETTER UNDERSTOOD

THE REVISED STANDARD VERSION

*T*his version is the culmination of eight years of devoted effort and research by a committee of America's foremost Biblical scholars, appointed by The International Council of Religious Education, in which 40 Protestant denominations cooperate

*T*he revisers have sought to maintain the enduring diction, the simplicity, and the rhythmic beauty of the 335-year-old King James Version. At the same time, in the light of the most ancient manuscripts, inaccuracies and errors of older versions have been corrected by plainer and more direct language **Result — more accurate in translation than any previous version — more useful, more understandable, and pleasurable to the twentieth-century reader.**

FEATURES

- Large clear type, extending across the page
- Poetry in verse form
- Logical paragraphing
- Self-pronouncing
- Notes and cross references at bottom of page

In blue cloth, colored jacket, \$2.00

AVAILABLE AT ALL BOOKSTORES

Other bindings available after June 1, 1946

*The Old Testament is in process of revision with
publication of complete Bible scheduled for 1950.*

Published by
THOMAS NELSON & SONS, NEW YORK



Picture by Chicago Tribune

Carnegie Hall for Chemistry and Physics

CARTHAGE COLLEGE—CARTHAGE ILLINOIS

Are You Interested In

CHEMISTRY? PHYSICS? MATHEMATICS?

At CARTHAGE

You Will Find

CARTHAGE also prepares students for business, home economics, teaching, music, art, Christian service and gives basic training for many other professions

✓ **THIS MODERN BUILDING**

✓ **UP-TO-DATE EQUIPMENT**

✓ **STRONG STAFF**

A separate building and staff are devoted to the biological sciences.

CARTHAGE is a Lutheran College for Lutheran youth. 69% of students enrolled are Lutheran.

WRITE NOW FOR FURTHER INFORMATION

Erland Nelson, President, Carthage, Ill.